English Translations of

Majmoo’al-Fatawa of Permanent Committee for Scholarly Research and *ifta*’ of K.S.A

Second Collection

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In the Name of Allah, the Most Gracious, the Most Merciful

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Chapter on Zakah

Rulings of Zakah

Fatwa no. 14061

Q: Is it permissible and acceptable to pay Zakah (obligatory charity) due on gold in banknotes that are common among people or is it necessary to pay it of gold in gold, such as golden pounds, gold bars, or women's jewelry? However, the payment of banknotes is more beneficial for the poor and easier for the one who pays Zakah. Please advise me in this regard as I am confused about this issue. May Allah safeguard and support you in this life and in the Hereafter. May Allah reward you the best on behalf of all Muslims and us.

A: The basic rule is that Zakah should be paid from the kind of wealth on which it is due. For example, the Zakah of money should be paid in the form of money, the Zakah of cattle should be of it, and the Zakah of a commercial commodity should be of it. However, when the interest for the poor is verified, it is permissible to pay Zakah in cash, such as paying the due Zakah on gold in cash after calculating its value at the end of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The reason for this is that it is more beneficial to the poor and the Council has already issued a Fatwa to this effect, stating:

Decision no. 98, dated 6/11/1402 A.H.

"All Praise is due to Allah. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions.

The Council of Senior Scholars, during the twentieth session, held in the city of Al-Ta'if from 24/10/1402 A.H. to

7/11/1402 A.H., reviewed the letter of His Royal Highness, Deputy Prime Minister, no. 22848, dated 27/9/1402 A.H in which His Royal Highness asked about the legal ruling on the payment of Zakah due on grains and fruits in cash instead of paying it from the same kind of wealth on which Zakah is due. The Council also reviewed the letter sent by His Highness, the deputy Minister of Interior no. 42234, dated 22/9/1402 A.H. on the Fatwa (legal opinion issued by a qualified Muslim scholar) of the judge of Al-Ghat stating the permissibility of paying (Zakah) in banknotes instead of grains and fruits. The Council also reviewed the letter of His Excellency, Minister of Justice, no. 258/1/F, dated 26/6/1402 A.H concerning the case referred to His Excellency from chief of Al-Qasim courts in this regard. The Council reviewed what we mentioned and consulted some statements of scholars, taking into consideration that the obligation of Zakah is enacted for many legal interests, such as supporting the poor, meeting their needs, and purifying the rich. Then, after elaborate consideration and counsel about the practice of the early Muslims during the lifetime of Prophet Muhammad (peace be upon him) and during the era of the Rightly-Guided Caliphs and their successors, we found that value was accepted in some cases when the due kind of Zakah was not available. Therefore the Council of Senior Scholars unanimously decides

the following: The basic rule is that Zakah shall be paid from the same kind of wealth on which it is due. This is according to the textual evidence reported from the Prophet (peace be upon him) concerning the details of the kinds of wealth on which Zakah is due and the clarification of the amount of Zakah that should be paid according to one's ability.

The Council also decides, by the agreement of the majority, that it is permissible to pay the value of the due amount of Zakah when it is difficult for the owner to pay Zakah of the same kind of money on which Zakah is due, provided that there will be no harm on the poor as a result of this treatment. For example, if someone pays Zakah due on camels but they only have sheep and it is hard for them to get the specified camel. Likewise, when it is beneficial for the poor to pay the value as when it is inconvenient for them to take Zakah in the same kind of wealth on which it is due [i.e. taking camels, sheep, or crops as they may not have a place/provision/means of transport, and so on,] such as being in a place where it is difficult for them to take it in kind. Similarly, a farmer may sell the whole harvest, thus, it will be permissible for him to pay Zakah from the price he received."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18648

Q: We deal in cars on the basis of installment sales and I pay Zakah (obligatory charity) on 30/6/1416 A.H., i.e. by the end of Jumada Al-Thany of every year when the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) is complete. To my surprise, I was entrusted with the duty of paying Zakah on behalf of the other partners. Sometimes, I give some sporadic charities. Is it permissible to calculate these sporadic charities from the Zakah or not? Is it permissible to deduct them from the due Zakah? Am I considered of those in charge of Zakah, as I am responsible for paying it? Please, advise. May Allah reward you with the best!

A: It is obligatory upon you and all your partners to pay the due Zakah each year

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upon the end of the Hawl, if the money reaches the Nisab (the minimum amount on which Zakah is due). You should pay the Zakah to the legal recipients and it is impermissible to spend of the money of Zakah on other matters. Similarly, you are not permitted to take any money in return for delivering the Zakah to the legal recipients, because you are not one of the officials appointed by the government to collect the Zakah. The Zakah officers are those appointed by the Imam (ruler) to collect the Zakah from those on whom the Zakah is due.

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Fatwa no. 18342

Q: After traveling to Saudi Arabia to work in an organization, I began to send checks to my brother in Egypt continuously. After a short period and to my surprise, I found that he deposited all my money with a usurious bank and then I immediately asked him draw all my money from this bank, because it deals in usury and this is Haram (prohibited). He responded affirmatively and told me that he would withdraw the money from this bank. After a period, I returned to Egypt and he said to me: "I invested your money in a project," which was a furniture store. Since he invested my money in this enterprise, I became a partner with him together with a third person. He registered the partnership formally and made the necessary contracts and documents of partnership. Later, this was registered in a court of law. After eight

months, they also terminated my contract and got me out of the partnership formally through a court. Since I left the partnership, I have not got my money until now. This money will help me in concluding my marriage, because I need this money for marriage.

In short, the money was deposited with a bank for period less than a year and then was invested in an enterprise for another period that is less than a year also. I left this business more than a year ago. Is Zakah (obligatory charity) obligatory on the money in these three cases and should I pay it? Is there something wrong in paying Zakah more than its due amount enacted by Shari`ah (Islamic law), or is it necessary to abide by the fixed time and the exact amount of money, which is 25 per 1000 riyals? Does the term "obligation of Zakah" mean the due Zakah on money, or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), or equally apply to them both? Please, advise. May Allah reward you with the best!

A: You should pay the Zakah due on your money after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and on a yearly basis. You should thus calculate the years during which you did not pay the Zakah and pay 2.5% of the money for every year. It should be known that Zakat-ul-Fitr is different from that of money, because the former is due on people rather than on property while the Zakah of wealth is due on kinds of money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20087

Q: If the in-kind Zakah (obligatory charity) presented by a Mukallaf (person meeting the conditions to be held legally accountable for their actions), such as camels, cows or sheep, are lean and of poor use when slaughtered and the Mukallaf affirms that all of his cattle are the same, will it be permissible to take it as Zakah or should it be declined along with demanding better payment of Zakah?

A: The lean animal should not be accepted as Zakah unless all the cattle on which the Zakah is due are the same, because Zakah is a form of sympathy and empathy, so a Mukallaf is not obliged to give but what he owns, for the Hadith reported by Abu Bakr (may Allah be pleased with him) and cited in the Sahih Book of Hadith: ﴾Neither an old, a one-eyed animal, nor a male-goat may be taken as Zakah (obligatory charity) except if the Zakah collector wishes (to take it.)﴿

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Q 2: Is it permissible to take the male (animal) instead of the female when the male is more beneficial and valuable?

A 2: The male is not accepted in the Zakah (obligatory charity) unless the Nisab (the minimum amount on which Zakah is due) consists of males only. However, if the numbers of animals forming the Nisab have males and females, only a female should be taken according to the fixed amount of Zakah on the whole group including males and females.

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Q 3: Should the Luqatah (a lost item found by someone else) be added to the Nisab (the minimum amount on which Zakah is due)?

A: The Luqatah is not calculated with the Nisab unless the one who finds it seeks the original owner thereof by means of making public announcements about it for one year and fails to find him. Thus, it becomes a part of his property if it is of a sheep but if it is a camel or a cow, these two kinds of cattle are not owned after making public announcements about them and failing to find their owner for a year.

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Q 4: If the Nisab (the minimum amount on which Zakah is due) cannot be completed unless the newborn cattle are added, should they be added

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and would Zakah (obligatory charity) be due on them? Or is it necessary for the newborn cattle to pass the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) before Zakah becomes due on them?

A 4: Newborn and young cattle must be added to the old cattle to complete the Nisab and the Zakah is due on them all after the passing of a full Hawl from the time the Nisab condition is fulfilled. The fixed Zakah paid on all the cattle should be of the mature cattle as legally fixed.

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Q 5: If the Nisab (the minimum amount on which Zakah is due) is reached through a purchase, a gift or inheritance, is Zakah (obligatory charity) due on the completion as a part of the Nisab, or does the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) remain a condition?

A: There is no Zakah due on a beast that is owned through buying, a gift or inheritance unless one lunar year has passed from the day the amount reaching the Nisab was owned. Therefore, if the Nisab is reached and a full lunar year has passed, Zakah becomes due.

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Q 6: Knowing that the Zakah (obligatory charity) due on less than twenty five camels is one sheep per each five camels, are sheep and goats equal in this regard? If it is permissible to pay goats as Zakah in kind, is it permissible alternatively to pay their value in cash, i.e. as money, bearing in mind that goats always equal less than sheep?

A: The Zakah due on less than twenty five camels is one sheep per each five thereof that is equal regarding high, medium or low quality to camels. The word sheep here includes male and female sheep and female goats only. Therefore, due on each five camels is one Jadh`ah (a six-month-old sheep) or one Thaniyyah (a one-year-old goat) provided that they are equal in quality to camels and that goats are of equal value to sheep. However, if they are not of equal value,

the average is to be taken into consideration. Moreover, it is permissible to pay Zakah in cash as an alternative for sheep in case it is unfeasible to pay Zakah in kind. Actually, this is easier for both parties, i.e., Zakah payers and recipients, and causes no disadvantage to the poor.

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Q 7: If a person has ewes and rams, which - separately - do not complete the Nisab (the minimum amount on which Zakah is due), is it permissible to calculate the number of both of them to complete it?

A: A person should calculate the number of ewes with the number of rams to complete the Nisab, and Zakah (obligatory charity) is to be paid from any of them according to their own value. In this regard, Al-Muwaffaq, in his book entitled Al-Mughny, and others say: "There is no dispute among scholars over joining various kinds of species together in Zakah." So, it is permissible to give Zakah from any of the two kinds on the basis of their own value.

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Q 8: What are the conditions of the livestock jointly owned by more than one Mukallaf (a person meeting the conditions to be held legally accountable for their actions)?

A: The conditions by which the mixed wealth of many persons become one property are as follows:

1- The two partners should belong to the category of people subject to the obligation of Zakah (obligatory charity). In other words, if either of them does not belong to those who are supposed to pay Zakah, i.e., a Kafir (non-Muslim), then the mixture becomes invalid.

2- The mixed livestock should reach the Nisab (the minimum amount on which Zakah is due); otherwise, no Zakah is due.

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3- The mixture should last for a complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The Ijma` (consensus of scholars) is that the mixture is not to have any effect before the completion of one Hawl.

4- The mixed livestock should share the same resting-place, barn, drinking fountain, milking place, and one bull with whom all of them should be copulated, as well as pasture, both in terms of time and location.

The evidence for the validity of these conditions upon which the mixture is based is inherent in the saying of the Prophet (peace be upon him): (Those which are in separate flocks are not to be brought together and those which are in one flock are not to be separated for fear of Sadaqah (voluntary charity). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity.) (Related by Al-Bukhari, Al-Tirmidhy, Abu Dawud, and Ibn Majah, and Al-Tirmidhy said: "Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).")

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Q 9: Fuqaha' (Muslim jurists) have stated that Zakat-ul-Ghanam (obligatory charity paid when the minimum amount of sheep is due) is to pay Jadh'ah (a one-year-old sheep) and Thanny (a two-year-old she-goat). Is this a determination of the acceptable age that cannot be exceeded, or is it permissible to take older ones, especially if they are more beneficial and more valuable?

A: The evidence for determining the amount of Zakat-ul-Ghanam by Fuqaha', i.e., Jadh'ah and Thanny, is inherent in the Hadith narrated by Suwayd ibn Ghaflah (may Allah be pleased with him), who said: (One of the Sahabah (Sahabah (Companions of the Prophet) came to us, saying:

'We are ordered to take Jadh'ah and Thanny.') (Related by Abu Dawud, Al-Nasa'y and Ahmad in his Musnad (Hadith compilation), Al-Daraqutny, and Al-Bayhaqy) This is because they are considered the minimum acceptable age for Ud-hiyah (sacrificial animal offered by non-pilgrims). Therefore it is impermissible to take older ones from their owners without their consent.

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Q 10: If a Mukallaf (person meeting the conditions to be held legally accountable for their actions) states that his cattle do not graze freely and that he provides them with feed throughout most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and that the competent authority stated that no Zakah is due in such a case, should Zakah be taken from him in case he wishes to be on the safe side or to make use of the Zakah document in other purposes?

A: No Zakah is due on cattle that are fed throughout the whole or most of the Hawl. However, it is permissible to accept it from him as a donation, unless it becomes known that he pays it for illicit purposes aiming at worldly gains. In this case, taking it from him involves cooperation in sin and transgression. However, if a sheep owner intends to trade them, Zakah on a commercial commodity should be applicable, in the sense that they should be evaluated after the Hawl has passed and 2.5 % of their value becomes payable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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From question one to question six from Fatwa no. 21545

Q : Some Mukallafs (persons meeting the conditions to be held legally accountable for their actions) ask about the Zakah due (obligatory charity) on male camels; should they be included in the Nisab (the minimum amount on which Zakah is due)?

A : The Zakah due on cattle, including males and females, is to give a female animal that is legally specified according to the value of the entire herd, as stated by the scholars.

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Q 2 : How can the Zakah (obligatory charity) due on camels prepared for racing be calculated? Is the Zakah on them to be calculated as other livestock, as a commercial commodity or in another manner?

A 2 : There is no due Zakah on the camels prepared for racing, since they are prepared for use and they are fed with fodder and are not Sa'imah, i.e. cattle that are left to graze freely without giving them fodder. However, when the owner of these camels wins prizes from racing and they reach the Nisab (the minimum amount on which Zakah is due) and a full lunar year has passed since owning this money, Zakah becomes due on that money.

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Q 3 : When a Mukallaf (person meeting the conditions to be held legally accountable for their actions) does not give the due Zakah (obligatory charity) for the past year and now wants to pay it in cash along with the Zakah of the current year; should they calculate the Zakah according to the prices of the previous or the current year? It should be noted that prices usually differ from one year to another.

A : It is obligatory to give out the legally-specified object for Zakah, but if the collector of Zakah demands it,

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it should be estimated according to the legal manner.

Q 4 : A Mukallaf came to the Zakah officers to pay the due Zakah on his cattle that are located in another area. Should the Zakah be estimated according to the prices of the area where his Zakah is due, or according to the prices of the area where he works if estimates differ from one area to another?

A : When the prices differ from one area to another, the value of the price of the area where the livestock on which Zakah is due should be considered, because Zakah becomes Wajib (obligatory) on them at that very area.

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Q 5 : A Mukallaf (person meeting the conditions to be held legally accountable for their actions) claims that he bought his sheep on annual installments, which he has not finished paying till now. Is the Zakah (obligatory charity) due on the sheep before the complete payment of the installments?

A : The Zakah is Wajib (obligatory) on the actual property even if the owner is a debtor, because the Prophet (may Allah's Peace and Blessings be upon him) commanded the Zakah officers to take the Zakah and did not order them to question people whether they owed something to others or not.

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Q 6 : A Mukallaf (person meeting the conditions to be held legally accountable for their actions) says that he failed to reach the Zakah officers last year and then he paid his Zakah, which was an ewe, to a charitable organization. Those in charge of the organization ordered him to slaughter the female sheep for distribution to the needy. He now asks if this was correct and acceptable? It should be noted that the charitable organizations take the Zakah and distribute it to the needy .

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Should he repay the Zakah to the Zakah officers and consider what he gave to the charitable organization as Sadaqah (voluntary charity)?

A : The owner of cattle must pay the Zakah to the Zakah officers who are appointed by the Imam (ruler) and it is impermissible for him to pay it to others. If the time, when the Zakah officers collect Zakah, passes and it is not possible to deliver Zakah to them, it is permissible to pay it to its beneficiaries.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad and upon his family and companions!

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Fatwa: 18406

Q : I am the deputy chief of the tribe of Al Zabanah Al Hayan. When taking the Zakah-tenth from the third center of Zakah collectors in Tihamah Qahtan, they gave me sheep including my own sheep that I delivered to them as the due Zakah (obligatory charity) on my sheep. Is it permissible for me to take my sheep that I paid to them as Zakah in the Zakah-tenth given to me from the entire amount of Zakah?

A : When they give your allocated Zakah-tenth and your sheep that you delivered as Zakah included therein, it is impermissible for you to take it, because the Prophet (may Allah's Peace and Blessings be upon him) forbade 'Umar (may Allah be pleased with him) from returning a horse that was given as Sadaqah (voluntary charity) and said: ﴾Do not buy it from him even if he sells it to you for a dirham﴿ Therefore, if this is the case with what a person may return through purchase, it is more fitting to be applied to what is taken for free [if buying the Sadaqah that a person gave is forbidden, then taking it back for free is also forbidden].

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad and upon his family and companions!

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Fatwa: 20678

Q : First: I have an orchard where I cultivate mango, guava, fig, and palm trees. I earn a great yearly income from this orchard but I do not count it, as it comes at intervals and I spend it on the orchard buying fertilizers and agrochemicals and paying electricity bills and workers' wages.

Second: I have a grocery store that produces a monthly income.

Third: I combine what remains from my salaries, grocery store profits, and orchard income and pay the annual Zakah (obligatory charity) as 2.5%

in the month of Ramadan. Is this correct? Should I pay the due Zakah on the orchard separately, and that on the store profits separately, and what remains from my income separately?

What is the due Zakah on the annual income of the orchard: 2.5%, or 5%, or 10%? Please, advise. May Allah make your a source of benefit for the whole Muslim Ummah (nation based on one creed)?

A : First: There is no due Zakah on the vegetables. Only when you sell some vegetables and receive cash and a full lunar year passes after earning this money, you should then pay the due Zakah if it reaches the Nisab (the minimum amount on which Zakah is due) separately or when added to other money earned by the same owner.

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Second: As for the palm trees, when the harvest reaches the Nisab, which is 300 Sa` according to the Prophet's Sa` that is equal to approximately 3 kilograms , you must pay 10% thereof if irrigation is natural and incurs no cost ; however, when irrigation is mechanical and incurs costs, then only 5% should be paid. If you sell the harvest, you should give the value of the amount mentioned, which is 5% or 10%.

Third: The commodities sold at the grocery store should be estimated after a full lunar year passes from the time of buying them, then only the commodities prepared for sale should be evaluated according to their price at the end of the year and 2.5% of their value should be given as Zakah.

Fourth: Only 2.5% should be paid as the Zakah on the money saved from salaries and the store value after a lunar year passes while they are a Nisab [or more].

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad and upon his family and companions!

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Fatwa : 19665

Q : Should the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) for the Zakah (obligatory charity) on money and commercial commodities be considered according to the Hijri (lunar) year or the Gregorian solar year, as there is a difference of 11 days between both? If

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the calculation of Zakah is made according to the Hijri year, what is the solution for organizations that issue their budgets and calculate their Zakah depending according to the solar year. Is it permissible to delay paying the due Zakah on commercial commodities beyond the Hijri year, as several contracting organizations delay the issuance of budgets six months after the passing of the year of Zakah?

A : Zakah is due on property after the passing of 12 months according to the Hijri calendar. Allah (Exalted be He) says: (They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.) It is impermissible to delay the payment of Zakah beyond the fixed time unless a legal excuse preventing the payment is verified. Allah (Exalted be He) says: (pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest) Allah (Exalted be He) also says: (and perform As-Salât (Iqâmat-as-Salât), and give Zakât.) This command indicates immediate response.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad and upon his family and companions!

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First question of Fatwa number: 20977

Q : I have heard that Zakah (obligatory charity) is due on debts after the passing of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) when the money owed reaches the Nisab (the minimum amount on which Zakah is due), and both the debtor and the creditor should pay the due Zakah. If this is correct, what is the evidence in support of this ruling?

A 1 : It is Wajib (obligatory) upon the Muslim, whether a debtor or a creditor, to pay the due Zakah on their money and property when it reaches the Nisab and a Hawl passes. This is true regardless of having the money in hand or as debts due to other people unless the person himself is insolvent or the debtor is delaying payment and the creditor does not know if he will have his money or not. In this case, the creditor is permitted to delay the payment of Zakah due on this money until he gets it from the debtor. However, as soon as the money is received, they must pay the due Zakah for only one year if a Hawl has passed. The same is true when many years have passed: only the Zakah due for one year should be paid according to the preponderant juristic view, because before withholding this money, they were unable to benefit from it and thus no Zakah is due. In support of this opinion, Allah (Exalted be He) says: ﴾and give Zakât.﴿ The Prophet (may Allah's Peace and Blessings be upon him) also stated: ﴾No Zakah is due on wealth till the Hawl passes﴿

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First question of Fatwa number: 21414

Q 1: Is it permissible for a Zakah (obligatory charity) officer sent by the Zakah authority to evaluate the Zakah due on farms and palm trees according to the information reported by the Mu`arrif (overseer of a people/tribe/town that observes and records their actions and helps authorities to enforce the law properly) or according to previous documents of Zakah without actually looking over the farms or the palm trees? Should he examine the money on which Zakah is due directly to ensure that it has reached the Nisab (the minimum amount on which Zakah is due)? Please, advise. May Allah reward you with the best!

A 1 : It is incumbent upon the Zakah officer entrusted by the government to estimate the crops and fruits himself and look over the harvest of farms and palm trees to be assured of their evaluation and whether Zakah is due on it or not; and if it is due, what the exact amount of Zakah is?

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Fatwa number: 14333

Q : Should Zakah (obligatory charity) be calculated on the Nisab (the minimum amount on which Zakah is due) or only on what is more than the Nisab?

A : Zakah is Wajib (obligatory) on the Nisab and on what is greater than it of gold, silver, and their equivalents such as banknotes, commercial commodities,

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crops, and fruits.

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Fatwa number: 13989

Q : My father gave me a sum of money that belongs to the orphans of my brother in order to invest it for six years. I bought several cars and sold them in monthly installments over a period of two years. This was the fixed system to be followed during the agreed upon time of six years. Now that a year has passed, is Zakah (obligatory charity) due on the money of these orphans? If so, how should the Zakah be calculated under the installment sales system?

As soon as I receive the installments of two months, I buy a new car. There is another sum owned by the orphans that my father reserves for their expenses, is Zakah due on it? Advise us. May Allah reward you with the best!

A : The Zakah is due on the money mentioned, and the fact that the money belongs to the orphans makes no difference. Therefore, when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, the Zakah becomes due on the cash, debts due on other people as installments for the cars sold, and the cars for sale that are still in their hands.

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Fatwa number 14000

Q : A person owns a store that produces 20 million and a farm with a profit of 2 million. He also has a car on which he still owes 33 million centimes. His family is comprised of 15 members on whom he spends from the profits of his store; thus, he uses the profits he gets from the shop to meet the expenses of his home and supply the shop with the rest. As for the farm, he has 8 million centimes from annual income which he uses to maintain it and the rest is used on stock needed for the store. Should he pay Zakah (obligatory charity) or not?

A : The Zakah is due on money including banknotes, coins, commercial commodities, and the like when it reaches the Nisab (the minimum amount on which Zakah is due) independently; or when other parts of property on which Zakah is due is added after the passing of a Hawl. The debt does not prevent the obligation of Zakah.

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Fatwa number: 14456

Q : I have been working in Saudi Arabia since 1983. No one told us about the Zakah (obligatory charity) due on money. I started to save of my salary in the bank until I now have USD 9000 that equals 20000 Egyptian pounds. This sum of money is for providing for the marriage of my three daughters. My wife used to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) along with some other money that she used to give to the poor yearly, according to her knowledge. This year, I have paid Zakah due on this sum, but what is incumbent upon me as for the past years from 1984 to 1989 to clear myself in the presence of Allah and earn Allah's Pleasure and Forgiveness for my mistake? Please, be informed that I want to pay the required sum, if any, in installments, due to my current circumstances. My current salary is 1980 Saudi Riyals. This year, I have paid 8000 Egyptian pounds as the cost of a surgery for my daughter. I am waiting for your response to free myself. May Allah grant us success! As-salamu `alaykum (May Allah's Peace be upon you!)

A : Zakah is Wajib (obligatory) on the entire amount saved when it reaches a Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. It is to be paid yearly. You should calculate the money you have at the end of every year and give out 2.5% as Zakah to the beneficiaries among the poor, the needy and other categories that Allah specified in the Ayah (Qur'anic verse) on the Zakah recipients, which is Ayah number 60 of the Surah (Qur'anic Chapter) of Al-Tawbah.

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Zakah on racing camels

Fatwa no. 21468

Q: Please, provide us with a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the camels intended for racing and commerce. Is Zakah (obligatory charity) due on them? Are these camels regarded as commercial commodities or is Zakah due on their value when they are sold and the paid price completes a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)?

Please advise, may Allah reward you with the best reward in this life and in the Hereafter. Amen!

A: If the camels are bred for racing in order to receive prizes awarded to the owners of the winning camels and they are not for sale, then no Zakah is due on the animals themselves. Zakah is only due on the money gained as a prize for winning a race after the passing of a Hawl since obtaining it and it reaches the Nisab (the minimum amount on which Zakah is due). The due Zakah on it is 2.5%, namely, two Riyals and a half per hundred Riyals.

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Questions 8, 9, and 10 of fatwa number: 21545 Q8: The court issues a list for the cattle prices in every area according to the circumstances verified and many Mukallafs (persons meeting the conditions to be held legally accountable for their actions) ask Zakah officers to pay the Zakah due on their camels, which are more than 25 camels, in the form of sheep in kind that

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are equal in value to the Zakah due on the camels. For example, a person who has 35 camels should pay Bint Makhad (a one-year-old she-camel) or 800 Saudi Riyals according to the governmental tariff of prices. The owner may want to pay two ewes each equaling 300 Saudi Riyals. Thus, he pays only 600 Riyals and adds a she-goat that equals 200 Riyals to give the equivalent of Bint Makhad.

A 8: The Zakah due on each type of money should be given. The Zakah due on camels should be camels, the Zakah due on sheep should be sheep, and no category should ever be paid instead of the other. The Prophet (may Allah's Peace and Blessings be upon him) specified exact Zakah amount in this way.

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Q 9: Should lost camels be included in the Nisab (the minimum amount on which Zakah is due) of Zakah (obligatory charity) though sometimes these lost camels affect the amount on which Zakah is due? For example, if a person has 34 camels and two other lost camels and then we calculate the two lost camels with the available number of 34, the due Zakah will be Bint Labun (a two-year-old she-camel) but if they are not added, only Bint Makhad (a one-year-old she-camel) will be due.

A 9: There is no due Zakah on the lost camels until the owner finds them and it is impermissible to add them to the existent camels. Rather, the due Zakah on the existent camels should be given when they reach the Nisab separately without adding the lost camels.

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Q 10: Is it a condition for the cattle that are fed most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) to be confined in a corral, that is, they do not graze except for a short period of the Hawl. Sometimes, they graze and the owner feeds them during the whole year. What is the legal standard for

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this case and how should the Zakah (obligatory charity) be calculated?

A 10: When the owner of cattle feeds it most of the year, no Zakah is due on them, because they are not Sa'imah, that is the cattle left to graze freely without giving them fodder. Cattle are Sa'imah only when they graze during the whole year, or most of it.

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Fatwa no. 14187

Q: Is it permissible for a cattle owner who has 165 cows to pay Zakah (obligatory charity) due on the cattle from the cows of another person if they do not wish to pay Zakah from their own cows?

A: Cows of the age required for Zakah can be paid from the cows of another person on condition that the cows to be given as Zakah are of the same age and quality or better than the owner's cows. However, it is does not discharge the obligation to buy inferior cows and pay them as Zakah.

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Fatwa no. 14472

Q: If someone has 166 cows, we know, according to our understanding, that they should pay the due Zakah (obligatory charity) on them, which is four Musinnahs (a Musinnah is a two-year-old cow). Is it permissible for them to pay Zakah in the form of meat? Is it permissible for the owner of the cattle to buy four Musinnah from another person and give them to the Zakah officer for the Zakah due on him? Please advice us. May Allah reward you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.) May peace be upon all those who follow right guidance, i.e. Islam.

A: The Zakah due on 166 cows is four Musinnahs and it is not permissible to pay meat instead of the Zakah. He should pay the due Zakah alive to the Zakah officer or to the poor without slaughtering the animals. This is admittedly true regardless f whether he pays the Zakah of the cattle he owns or buys from others.

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Fatwa no. 15139

Q: If someone owns two hundred and forty-nine cows, how many must be given as Zakah (obligatory charity)? Is it correct that the Zakah due on them is six Musinnahs (two year-old cows) or eight Tabi`s or Tabi`ahs (one year-old cows)? May Allah reward you with the best and grant us all success. Amen! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: For cows that graze all or most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), you must give a Tabi` or Tabi`ah, if they reach thirty in number; and a Musinnah if they reach forty. For the number of cows you mentioned in the question, you should give six Musinnahs or eight Tabi`s or Tabi`ahs. It is reported in Musnad (Hadith compilation) of Imam Ahmad and the four Sunan (Hadith compilations classified by jurisprudential themes) that Mu`adh (may Allah be pleased with him) said: ﴾The Messenger of Allah (peace be upon him) sent me to collect Zakah from the people of Yemen, and ordered me to take a Tabi` for every thirty cows and a Musinnah for every forty.﴿ In the same Hadith Mu`adh said: ﴾He (peace be upon him) ordered me not to take additional Zakah on what is between these two numbers.﴿

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Fatwa no. 18432

Q: Is it permissible for a father to give Zakah (obligatory charity) on his and his children's cows together, if the cows of each of them are not sufficient?

Is it permissible for a husband to give Zakah on his and his wife's cows together, if the share of each of them is not sufficient?

A: Zakah is not obligatory on the cows that are raised for milk and reproduction unless they reach the Nisab (the minimum amount on which Zakah is due), which is thirty cows or more. The cows of two persons are not to be gathered to complete the Nisab, unless

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they meet the condition of joint ownership which the Fuqaha' (Muslim jurists) set, meaning that the cows have a common resting place, pasture, breeding and milking place. If these conditions are met, the joint ownership will be considered as one property. The Prophet (peace be upon him) stated: (Those separated should not be gathered together nor should those gathered together be separated in order to avoid paying Zakah (obligatory charity). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity.) (Related by Al-Bukhari in his Sahih [Authentic Hadith Book])

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Fatwa no. 14482

A man had owned goats for fifteen years; however, he has not paid Zakah on them. The number of goats on average was forty, but at times they reached one hundred. Afraid of being sinful for not paying Zakah he wants to know the ruling on this, and the amount due if any? Note that he did give a four-year-old goat as Zakah for one of those years. Since that time, the goats have all died and now he has no livestock. Provide us with an answer! May Allah reward you with the best!

A: It is Wajib (obligatory) to pay Zakah for sheep, if they are Sa'imah (are not fed, but are put out to pasture/pasturing) most of the year, their number reaches forty, and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed. This can be done every year. So, it is Wajib for the person in question to pay Zakah for the past years, for which he paid no Zakah,

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in addition to offering Tawbah (repentance), and Istighfar (seeking forgiveness from Allah).

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The second question of Fatwa no. 15922

Q 2: If a man owns sheep or other livestock, and it is known nowadays that livestock owners buy barely, fodder and water; nevertheless, they graze on the nearby pastures. Should their owner pay Zakah (obligatory charity) on them or not?

A: If one owns sheep, camels, or cows that graze on pasture all or most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), Zakah on grazing livestock is due on them, even if the owner sometimes have to pay for fodder and water supply for the animals. If they do not graze on pasture all or most of the Hawl, there is no Zakah due on them. However, if these sheep, camels or cows are intended for trade, by raising and selling them for profit, they are to be considered as commercial commodities, and when a Hawl elapses, they should be evaluated and 2.5 % of their estimated value should be paid. If the owner sells any of them, he should pay its Zakah, i.e. 2.5 % of its value if one Hawl has passed while they are in his possession.

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The second question of Fatwa no. 16389

Q 2: We have cattle that reach the Nisab (the minimum amount on which Zakah is due), but we feed them barley and other kinds of fodder throughout the year? Is Zakah (obligatory charity) still due on them?

A: There is no Zakah due on the livestock whose owner feeds them most of the year, unless they are prepared for sale to make profit. In this case, the Zakah on commercial commodities is due on them, which is 2.5 % of its value when Zakah is due - that is, after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due).

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The second question of Fatwa no. 16125

Q 2: I have a number equivalent to two Nisabs (the minimum amount on which Zakah is due) of sheep (Nisab of sheep is 40), is it permissible for me to pay the value instead of paying the sheep as Zakah (obligatory charity)?

A: It is permissible to pay the value instead of the sheep on which Zakah is due if Zakah collectors or any of the deserving recipients of Zakah agree to that because it would be easier.

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The first and second questions of Fatwa no. 17039

Q 1: What is the ruling on selling the sheep nominated for Zakah (obligatory charity) and separated from the rest of the sheep before they are given away by Zakah payer and replacing them with other sheep?

A 1: It is permissible to replace the appointed sheep for Zakah with other sheep which would discharge the responsibility.May Allah grant us success! Peace and blessings be upon our Prophet Muhammad and upon his family and Companions!

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Q 2: Is it permissible for Zakah (obligatory charity) payer to buy his sheep given as Zakah from Zakah collectors?

A 2: If the Zakah payer has already given his Zakah of wealth to the collectors, he is not allowed to restore them again through buying according to the hadith narrated by Ibn 'Umar (may Allah be pleased with them both): (That `Umar ibn Al-Khattab (may Allah be pleased with him) gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet (may Allah's Peace and Blessings be upon him) for permission. The Prophet said, "Don't but it and don't take back your Sadaqah (voluntary charity).)

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Fatwa no. 17062

Q: I have a herd of about seventy goats. Their number does not change since I do not sell any of them. I sell only their offspring since I raise them for this purpose, How should Zakah (obligatory charity) be paid in this case? Is Zakah obligatory on the mother goats which are not to be sold or on only the offspring? Taking into consideration that these goats are stall-fed all year round, it should also be known that many people are the same as me and do not know the right method of paying Zakah.

May you kindly clarify this issue for us, may Allah benefit us and you and peace be with you.

A: If the reality is as you mentioned that your goats are stall-fed and not pasture grazing and not raised for the purpose of being sold, Zakah is not obligatory on them though you will have to pay Zakah on their production if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and they reach the Nisab (the minimum amount on which Zakah is due).

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Fatwa no. 17903

Q: If someone had fifty sheep and fifty goats which graze together, what is the amount of the Nisab (the minimum amount on which Zakah is due); should they be joined together or should a separate Nisab be given for each of them (goats and sheep). If a person had, for example, 120 goats and 40 sheep

what is the amount of Zakah obligatory charity) which he should pay?

A: The Nisab of sheep is forty on which there would be only one sheep to be given as their Zakah even if they are a mixture of sheep and goats until they reach 121 in number which will increase the given number to two sheep according to the Ijma` (consensus of scholars).

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Fatwa no. 18271

Q: I have flocks of sheep which contain small rams which do not graze like the adult ones. I provide them with fodder and barley. They may remain so until the season of rain when I leave them to graze and pay their Zakath whenever the collectors come. But if collectors of Zakah come while those rams are still stall-feeding, I do not pay their Zakah since they do not graze from the pasture. May you kindly clarify the issue for me, may Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the sheep which are stall-fed most of the year are raised for trade and profit, it is obligatory to pay their Zakah as a commercial commodity according to its value at the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The start of a Hawl is from the time of their purchase if they were purchased

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in credit. If the sheep was in cash, the beginning of the Hawl starts from the time of the possession of that money with which the sheep was bought. If the sheep was appointed for personal possession and not for trade, Zakah would not be obligatory on them since Zakah is only obligatory on the public pasture-grazing cattle which graze freely from the pasture all year round or most of it.

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First question of Fatwa no. 18806

Q 1: I have a Nisab (the minimum amount on which Zakah is due) of sheep or more than the Nisab, they are about sixty sheep. After the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), I appointed a ram as Zakah, but one day someone asked me to sell him that appointed ram and I did that for 400 Riyals. No one knew that I had appointed this ram as Zakah. I distributed the price of this ram among four poor families. Did the distribution of the value of this sheep discharge my responsibility or would it be better to pay a sheep instead? I hopefully wish your Eminence would clarify the issue for me, May Allah grant you success.

A 1: The obligatory amount of Zakah on every sixty sheep is only one sheep, chosen from the average, if they are free pasture grazing, which graze freely all year round or most of it and were raised for producing milk and breeding. If this Nisab consists of sheep and goats, Zakah can be given from either kind from the average. If the payer gives

the best and the most expensive, it would be better, though he is not allowed to pay it from the worst since Zakah should be taken from the average. There is no harm in your distribution of the price of the ram if it is the amount of your Zakah. Otherwise, you have to complete your Zakah.

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First question of Fatwa no. 18514

Q 1: I have 34 sheep, 12 suckling rams, 22 goats and 18 suckling and non-suckling kids. I paid some goats as Zakah (obligatory charity) on my Nisab (the minimum amount on which Zakah is due), which was 350 goats and 400 sheep. After Zakah collectors had taken the goats, they told me that goats do not discharge the responsibility of Zakah on sheep taking into consideration that at the time of collecting the number of goats was more than that of sheep according to what I have illustrated in numbers above. I hopefully wish that Your Eminence will clarify the issue for me. Should I pay the full Nisab of sheep or only part thereof?

A 1: It is Wajib (obligatory) on you to pay one average goat or one average sheep according to its value. Moreover, you are not allowed to pay the worst one out of them. You are not entitled to pay from the best, though if you do, it will be better.

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The third question of Fatwa no. 20057

Q 3: All praise be to Allah, I have some sheep which I stall-feed every morning by supplying barley and fodder and then the shepherd takes them to graze in the mountains until late afternoon when he comes back home. This has been our habit for years. What kind of sheep are ours, pasture grazing or not? Is there any Zakah (obligatory charity) on these sheep or not?

A: If the reality is as you mentioned that they graze freely all day during the whole year or most of it, it will be considered as pasture grazing cattle on which there is Zakah.

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Fatwa no. 17370

Q: The first issue: Three friends, who are not relatives, are partners in the ownership of sheep; they have 20 sheep each. They agreed to gather their sheep in one barn with one shepherd. They are equal in everything.

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None of the individual shares has reached the Nisab (the minimum amount on which Zakah is due), so is Zakah due on these partners since the individual shares do not reach the Nisab but the total number of the three shares does?

The second issue is the same as the first one with one exception only, which is that the partners are a husband, his wife and their son. The separate share of each does not reach the Nisab, how should Zakah be assessed in this case? I wish your Eminence would clarify the answer to both cases.

A: Mixing the sheep between the partners as you mentioned in your question renders Zakah obligatory on these sheep if their total number reaches the Nisab and they graze all or most of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). Each partner has to pay according to his share of the total number of sheep. If one partner has only one sheep and the other has thirty-nine sheep, the owner of the one sheep is to give 2.5% of the sheep required as Zakah and the rest (97.5%) of the sheep is due on the owner of the thirty-nine sheep. This is according to the saying of the Prophet (peace be upon him): (Neither the separate (flocks) may be brought together nor the joint (flocks) may be split so as to avoid Zakah. Regarding that which belongs to two partners, they can make claims for restitution from each other fairly (according to their shares).) (Related by Al-Bukhari in his Sahih [Authentic Hadith Book] on the authority of Anas [may Allah be pleased with him])

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Zakah on measurable and storable crops

Fatwa no. 14579

Q: What is the ruling on the money collected from selling crops; for example, I sell the yield of my land for 1000 Saudi Riyals and pay 100 Riyals as their Zakah (obligatory charity). Some people told me that the Zakah on 1000 Riyals is only 25 Riyals and not 100. I calculate the Zakah on money as 2.5% and the Zakah on the yield of the land as 10%, not 2.5%. I hope that Your Eminence would clarify the previous issue for me. Should I pay 2.5% or 10% as Zakah?

A: The basic ruling is that if crops are measurable, weighable and storable and reach the Nisab (the minimum amount on which Zakah is due), which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.), one tenth of the produce must be paid as Zakah if the crops are watered naturally (by rain, springs or the like), and one twentieth if they are watered artificially (by waterwheels, pumps or the like).

If they were not measurable or storable, such as fruits and the like, and are dealt in through buying and selling, their Zakah would be the same as that of commercial commodities. If their value reaches the Nisab by itself or when added to other items on which Zakah is also due and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, in this case, one has to pay 2.5%.

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Fatwa no. 14453

Q: I am a Saudi national. I have a farm of about 100 hectares in size where I grow wheat. The production of the farm, all praise be to Allah, is about 500 tons of which I store about 20 tons as seeds for the next season and send the other 480 tons to the government (represented by sills and mills) to take their Zakah (obligatory charity) and buy the rest. Am I obliged to pay Zakah of the value of the 20 tons which I store for seeds taking into consideration that they are stored for only six months?

A: Zakah is due on the total yield of the farm .

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The third question of Fatwa no. 20173

Q 3: What is the Nisab (the minimum amount on which Zakah is due) of grains and fruits. What are the conditions of the obligation of Zakah (obligatory charity) on grains?

A 3: Zakah is Wajib (obligator)y on all grains like wheat, barley, rice, lentil, chick-peas and other sorts of grains if they are not used as staple food. Zakah is Wajib on all kinds of measurable, weighable and storable dates. Zakah is due on grains and

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fruits under the following conditions:

1- They must complete the Nisab (the minimum amount on which Zakah is due) of five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) that are 300 Sa` (1 Sa` = 2.172 kg) that equal five and one third Iraqi pounds. This is supported by what has been narrated by Abu Sa`id Al-Khudry (may Allah be pleased with him) from the Prophet (be upon him) that he said: (No Zakah is due on less than five Wasqs.) (Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah)).

2- Nisab should be in the possession of the payer at the time of paying Zakah. The amount of Zakah on both grains and fruits is one tenth of what has been irrigated without any effort and one-twentieth of what has been irrigated by machines, and three quarters of one tenth, if they were irrigated by both means equally, if there is a difference in the means of irrigation, the one used most will be the criteria. The passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) is not a condition of the obligation of Zakah on both grains and fruits. However, the time of their Zakah is whenever they began to ripen according to what Allah (Exalted be He) says: (pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest)

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The first question of Fatwa no. 20057

Q 1: I have some farms in which I grow corn among other crops. Before they ripen, I cut it to make fodder for my large flocks of sheep, all praise be to Allah, without making use of the grain. Is there any sin on me for cutting these crops before they ripen? Do I have to pay Zakah (obligatory charity) on these untimely harvested plants to be made into fodder? May Allah grant you success.

A 1: If plants are cut before becoming ripe, there is no Zakah on them because they are harvested before the time when Zakah becomes due. There is no sin in cutting them before they are ripe to be fodder for animals.

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The first question of Fatwa no. 20382

Q 1: We live in a desert where we grow agricultural crops such as barley and wheat. These crops may grow weak and as it is impractical to harvest them, we sell them to sheep breeders who make use thereof as they like. How should we pay Zakah (obligatory charity) of those crops? We hopefully wish your Eminence will clarify the issue for us.

A 1: If crops are afflicted by any pest before they ripen, there is no Zakah due on them because the owner does not benefit from them, but if

you sell them for a certain sum of money and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on this amount of money which completes the Nisab (the minimum amount on which Zakah is due), 2.5% would be Wajib (obligatory) as Zakah on this amount.

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The second and third questions of Fatwa no. 20451

Q 2: A person has ten sacks of rice or corn, each 75kg. He was indebted with four sacks of them, so only six sacks are kept for him. Is there Zakah (obligatory charity) due on those six sacks. If so, how and when should he pay it: before or after paying his debt?

A 2: First: You have to pay Zakah of rice or corn if it completes the Nisab (the minimum amount on which Zakah is due). The Nisab equals five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) as per that of the Prophet (peace be upon him) and a Sa' equals four moderately filled handfuls.

Second: The amount which should be given is one tenth on what is irrigated by rain, rivers and the like and one-twentieth on what is irrigated by machines, waterwheels and the like. Zakah must be given only once from the average of the crops at the time of harvest .

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What has been said is about rice and corn if they are agricultural crops and not commercial commodities. If they are commercial commodities they must be evaluated at the completion of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and 2.5% of their value must be given. If the rice or corn you bought is for eating and storing, there would be no Zakah due on them regardless of their quantity or the period may be.

Third: Zakah has to be paid before paying the debts since it becomes due only at the time of harvest.

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Q 3: A person has a farm and another person used to work for this man in this farm, they agreed that the owner should receive 4/10 while the worker would receive 6/10 bags of the harvest, whether rice or corn, how should they pay their Zakah? Before or after distributing their shares?

A 3: Each one of them has to pay his Zakah regardless of the amount of his partner, so if his share completes the Nisab (the minimum amount on which Zakah is due) according to what has been said in the answer of the second question, he would be obliged to pay his Zakah, if it does not complete the Nisab, he would not be obliged to pay Zakah.

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The second and third question of Fatwa no. 15928

Q 2: Is it permissible to pay Zakah (obligatory charity) on wheat or barley in money instead of giving wheat or barley?

A: Zakah on wheat and barley must be paid of their kind unless the owner sells the land along with its produce before the time of harvest and after the crops have ripened. In such case, he should pay one twentieth as Zakah from the value he was paid if the land was watered artificially (irrigated), or one tenth if it was watered naturally.

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Q 3: What is the Nisab (the minimum amount on which Zakah is due) of Henna, Jew's mellow, garlic and onion ?

A 3: There is no due Zakah on vegetables unless the owner sells them and receives money which completes a nisab which lasts a full lunar year unchanged, in this case he will have to pay 2.5% as Zakah.

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The seventh question of Fatwa no. 18083

Q 7: A) a farmer sold some of the wheat produced by his farm to pay for some needs, is he obliged to pay Zakah on what he sold? Will Zakah be on the quantity of the grains or on the value of their price? What is the ruling on buying and selling in such cases?

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B) A farmer sold some of the produced wheat of his farm to other farmers as seeds; some of this quantity is sold in cash and some in credit until they get paid from the mills, is he obliged to pay Zakah in any of these cases?

C) Someone took seeds of wheat from the yield of his farm to be used for the next season and sold the rest to the mills. When he began to take the price of his wheat, the state took Zakah on all his crops, is he obliged to pay Zakah on the seeds he took ?

A 7: Zakah will be obligatory on the total sum of any plant which has ripened. The owner has to pay one tenth if his plants were irrigated for free and one twentieth if they were irrigated by machines according to what Allah (Exalted be He) says: ﴾pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest﴿ and according to what the Prophet (peace be upon him) says: ﴾On a land watered by rain water or by natural water channels, or if the land is wet due to a nearby water channel, 'Ushr (one-tenth) is compulsory (as Zakat); and on irrigated land, half of the 'Ushr (one-twentieth) is compulsory (as Zakat on the yield of the land).﴿ (Agreed upon by Al-Bukhari and Muslim).

Accordingly, you have to pay Zakah on the seeds you kept for the next season.

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The first question of Fatwa no. 15201

Q 1: I have an olive farm that is watered by rain. It is known that the Zakah (obligatory charity) due on it is one tenth, but the plowing, fertilizing, harvesting, etc. costs nearly a quarter of the farm's production. Should Zakah be paid on the total output or should the costs be deducted from the production and then Zakah be paid?

A: The obligation of Zakah on olive is a controversial issue among scholars. To be on the safe side, it is better to give Zakah on it when the olive fruits reach the Nisab, which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.), according to the Sa` of the Prophet (peace be upon him) [i.e. 1 Sa` = 3 kg. approx.]. The amount of Zakah due is one tenth of the production. The costs should not be deducted from the production; rather, you should pay Zakah on all the output.

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Fatwa no. 16912

Q: I own many types of palm trees that vary in quality; the best of which is called Barny. I pay Zakah (obligatory charity) from the best types of dates except the super kind of date (Barny) which I do not use to pay Zakah from. Some knowledge seekers told me that it is obligatory on me to pay Zakah from the most excellent type (Barny) along with other types.

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I hope Your Eminence would clarify this issue for me. May Allah reward you with the best.

A: Your duty is to pay Zakah on your palm trees when they reach the Nisab (the minimum amount on which Zakah is due) or more. You also have to pay from the average dates, although if you pay Zakah from every type, it will be better.

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Fatwa no. 16244

Q: A landlord has agricultural land and made a contract of Muzara`ah (giving land for cultivation in return for a specified portion of the harvest) by virtue of which the person who cultivates it will take half of the harvest. At the end of the harvest, each of their portions, namely the landlord and the sharecropper, was more than five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.). Thus, Zakah (obligatory charity) was due on them both. Praise be to Allah, I know this. However, I would like to know the amount due as Zakah on the landlord; should he pay 5% or 10%? It should be considered that all the costs of cultivation such as workers' wages, plowing, seeds, irrigation, fertilizers, and other requirements are all afforded by the partner; sharecropper. The landlord usually takes his share of the crops with no participation in the costs of cultivation. What is the legal ruling if the landlord contributes to the sharecropper's necessary costs? If the sharecropper pays for the entire costs of cultivation, should he pay 10% of his portion of the production as Zakah, or only 5% of his portion after deducting the costs, or should he pay the Zakah

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on the full portion of production without deducting the costs of cultivation? If the landlord cultivates his land, should he pay the Zakah after deducting the costs, or how should he calculate the Zakah?

A: The Zakah is due on both the landlord and the sharecropper; each should pay on his portion of the production when it reaches the Nisab (the minimum amount on which Zakah is due), which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.). Each of them should pay 5% of his share; because the irrigation is cost-incurring. This is true even if the costs and expenses of cultivation are assumed by the sharecropper.

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Fatwa no. 15629

Q: My father has more than 60 palm trees. How should the Zakah (obligatory charity) be calculated on them? My father allocates one palm tree for so-and-so and another palm tree for another person and so on, specifying them to some relatives, in-laws, neighbors and others. Is this way of allocating certain palm trees for certain persons acceptable as Zakah, or should it be done another way? Please advise us in detail, for so many other similar examples are found in the villages.

A: The gift mentioned above is not acceptable as Zakah, since it is obligatory to give the due Zakah on the all the dates after reaching the Nisab (the minimum amount on which Zakah is due).

The due Zakah is 5% of the entire harvest of the land irrigated by machinery and the like and 10% on the land irrigated by rains, rivers, springs, etc.

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The first question of Fatwa no. 16696

Q 1: Here in Senegal, there are farmers who cultivate peanuts and do not pay Zakah (obligatory charity) on them, although they produce oil. Is Zakah due on them?

A: Zakah is due on the peanuts when the crop reaches the Nisab (the minimum amount on which Zakah is due) or more. This is due to the general Command that Allah (Exalted be He) gives in the Qur'an: ﴾O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you﴿ The amount of Zakah is 5% of the production if it is irrigated by machinery and 10% if it is naturally irrigated with no cost incurred, e.g. by rain or rivers like other kinds of crops.

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Fatwa no. 18683

Q: Is Zakah (obligatory charity) due on peas other than the Egyptian pea? We often grow sesame but do not pay Zakah on it; is Zakah due on it? If so, should we pay the Zakah on its oil or what should we do? What is the legal textual evidence from the Book (the Qur'an) and the Sunnah (whatever is reported from the Prophet) in support of this ruling?

A: Zakah is obligatory on the harvest of peanuts and sesame, because they are measured and saved items, provided that they reach the Nisab (the minimum amount on which Zakah is due) which is 300 Sa`s according to the Sa` of the Prophet (peace be upon him), which is equal to 3 kilograms approximately, due to the general meaning of the Ayah (Qur'anic verse) where Allah (Exalted be He) states: ﴾O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you﴿ The Prophet (peace be upon him) stated: ﴾No Zakah is due on less than five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.).﴿ (Agreed upon by Al-Bukhari and Muslim) The amount of Zakah is 10% on the land that is naturally irrigated by rain and rivers. However, the due Zakah is only 5% on the land irrigated by machinery that incurs costs, such as irrigation from artesian wells.

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Fatwa no. 19784

Q: We live in a country that depends on the annual crop of grapes. I would like to know:

First: What is the Zakah (obligatory charity) on crops? During the harvest, some villagers come to us from the village and from outside; they are called beggars. They take their share and we even carry some other portions to some people in their homes. Is it permissible to calculate this charity from the due Zakah?

Second: Upon harvesting the grapes and receiving its price, I found that the debts consumed all the production. Is there Zakah due in this case?

A: The grapes are one of the crops that are measured and saved, so Zakah is due on it when it reaches the Nisab (the minimum amount on which Zakah is due), which is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.) that is equal to 300 Sa`s (1 Sa` = 3 kg. approx.) using the Sa` of the Prophet (peace be upon him). Thus, grapes should be estimated when they show signs of ripening like the estimate on palm trees; and the Zakah should be given from raisins in the same manner it is given from dry dates in the case of palm trees. The amount of Zakah is 10% on the land that is naturally irrigated without incurring any costs, and only 5% on the land irrigated by machinery that incurs costs. But if the land is irrigated by both manners equally, then the Zakah is 7.5% of the production; and if the ways of irrigation differs from each other, then consideration will be given to the prevailing case, i.e. if mostly irrigated by machinery, only 5% is due; otherwise, 10% is due.

As for what you give of the fruits to people who ask for it, or to those in their homes during the harvest, it is acceptable as Zakah on two conditions: First: the recipients are poor. Second: you give it to them intending it as Zakah and knowing its amount. If these two conditions are fulfilled, it may be calculated in the Zakah.

(Part No. 8; Page No. 57)

However, if the people who receive the grapes are not of the legal recipients specified or if you give them with no intention to be part of the due Zakah, it is a form of Sadaqah (voluntary charity) that is rewarded, in sha'a-Allah (if Allah wills).

The debt due on you that surpasses the price of the harvest does not prevent the obligation of Zakah that is due on you, for the generality of the Ayah (Qur'anic verse) where Allah (Glorified be Allah) states: ﴿pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest﴾ Allah (Exalted be He) also states: ﴿O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you﴾ And: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15991

Q: I want to inform Your Eminence that we have noticed that many wheat farmers do not pay Zakah (obligatory charity) on the value of the quantities delivered to the grain silos due to a belief that what the officials subtract from the crops is enough Zakah on the wheat harvest. However, what the silo officials subtract from the crops is Zakah on the crops themselves, not on their monetary value.

(Part No. 8; Page No. 58)

The money for the crops remains with the authorities in charge of the silos for seven or more months. After receiving the money for the crops, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) may be completed while holding such money. Moreover, one Hawl may pass before receiving such money from the authorities in charge of silos. Some farmers do not pay Zakah on this money, which is the value of the crops, thinking that what is deducted by silo officials is enough and acceptable as Zakah on the price of the wheat. It is evident to us that what the silos deduct is only 5%, which is the due Zakah of wheat, but the Zakah on the price of the wheat should be given as well, regardless of whether a full Hawl passes while it is in the possession of the authorities in charge of silos, or with the farmers. Most people make this mistake, so I thought it proper to present the case to you to rule on and write to us in this regard. May Allah make it beneficial. May He bless you and grant you the best end. As-salamu `alaykum (May Allah's Peace be upon you).

A: What the silos subtract, which is 5%, is the due Zakah on wheat. As for the price of the wheat, farmers should start counting a new Hawl from the date they receive it. Thus, after the passing of a Hawl and if the money reaches the Nisab (the minimum amount on which Zakah is due) from the time of receipt, Zakah becomes due on it. The amount of the due Zakah is 2.5%.

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Fatwa no. 15658

Q: Two parties formed a partnership agreement between them on an agricultural project.

(Part No. 8; Page No. 59)

They agreed to rent a piece of agricultural land that is irrigated by ground-water. The items of the partnership agreement are as follows:

1. The first party shall bear all the costs of rent, seeds, fertilizers, fuels, etc.

2. The second party, that is the cultivating partner, shall cultivate the land, irrigate it, and undertake all the manual labor required for it.

The profits shall be divided according to a 1:2 ratio, namely, two shares are due to the first party and only one share is due to the second party. During the harvest, they made an agreement with a company that owns combines to harvest the crop for them, on condition that it takes 6% of the aggregate crops. After harvest, they found that their harvest was 160.000 kilograms approximately (one hundred and sixty thousand kilograms), which is the total production of the annual crops. The question is as follows:

1. Should each party give the Zakah due on his own share only? In other words, will the party who pays Zakah be free from blame if the other party falls short? This is because the second party insists not to deduct the Zakah from his share and wants to dispose of it independently, as his Madh-hab (School of Jurisprudence) differs from that of the first party.

2. What about the amount given to the combining company, which is 6% as previously mentioned?

(Part No. 8; Page No. 60)

Should this amount be deducted before calculating the Zakah or should Zakah be due on it also?

3. If each party is responsible for the Zakah payable on his portion, what is the ruling on the first party that spent a sum of 400.000, which is the capital of the company?

Please, clarify these questions.

A : 1. The Zakah on crops is due when the grains are dry and it should be paid on the entire harvest. Each partner should be responsible to pay the Zakah due on his share and if one of them makes a condition that the other must pay all the Zakah from his share, the condition will be effective and valid, because Zakah allows deputization.

2. The mentioned wage, which is 6% of the harvest, is not included in Zakah and should be deducted from the harvest before the payment of Zakah, because the reaping process is a means of sifting and preparing the harvest for use.

3. What the first party spent, e.g. the sum mentioned above, is of his own money and should not be deducted before the payment of Zakah; rather the Zakah should be on the whole of his portion of the

harvest.

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The first question of Fatwa no. 18584

Q 1: A man died and left a farm to his children and wife.

(Part No. 8; Page No. 61)

This farm continued to be theirs jointly as they did not divide it. How should they pay the Zakah (obligatory charity) due on its harvest? What are the necessary conditions for Zakah to be due in case of partnership?

A: Zakah should be paid on the crops of the farm if they are weighed and saved such as grains including wheat, barley, corn, millet, rice, chickpea, lentil, and beans. Zakah is also due on fruits such as dates, raisins, almond, peanut, nuts, olive, and grapes because the fruits of these plants after drying can be measured and stored. However, there is no Zakah on vegetables and similar fruits. The textual evidence in support of the obligation of Zakah upon the production of cultivation is Allah's Statement: ﴾O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you﴿ The Prophet (peace be upon him) stated: ﴾On that which is watered by rain or springs (i.e. by natural means), `Ushr (one-tenth) is due (as Zakah); and on that which is irrigated by carrying water on camels (i.e. by artificial means), half of the `Ushr (one-twentieth) is due (as Zakah on the yield of the land).﴿ (Related by Al-Bukhari in his Sahih)

It is not a condition for Zakah on cultivation that a year passes; rather, whenever the plants grow fully and their color turns red or yellow, and grain, grapes, and olives ripen, the Zakah is due. Allah (Glorified be He) states: ﴾pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest﴿

The Nisab (the minimum amount on which Zakah is due) of Zakah is five Wasqs (1 Wasq = 60 Sa`s = 180 kg. approx.), which are equal to 300 Sa`s (1 Sa` = 3 kg. approx.) according to the Sa` of the Prophet (peace be upon him). Thus, when the harvest equals this amount, Zakah becomes due.

(Part No. 8; Page No. 62)

The due Zakah is 10% on land irrigated by rains, springs and the like, and only 5% on the land irrigated by machinery. The Prophet (peace be upon him) stated: ﴾On that which is watered by rain or springs or draws water through its roots, `Ushr (one-tenth) is due (as Zakah); and on that which is irrigated by carrying water on camels, half of the `Ushr (one-twentieth) is due (as Zakah on the yield of the land).﴿ (Related by Al-Bukhari)

Since the production of the farm is owned jointly, the Zakah is due on all of you for the crops of the farm, provided that they are of the crops on which Zakah is due as mentioned above.

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The fifth question of Fatwa no. 15901

Q 5: Is it obligatory on the farmer to pay the Zakah (obligatory charity) upon harvesting the crops or after the threshing process (separating the grain from the straw)?

A: Zakah is due on the farmer when the grains harden and ripen, after separating the grains and seeds from the straw and flailing them. Allah (Glorified and Exalted be He) states: (pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest)

(Part No. 8; Page No. 63)

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The first question of Fatwa no. 16654

Q 1: What is your opinion on a woman who helps her husband work on the farm while observing the Hijab (veil); is this permissible or not? Is he sinful although he did not entrust her with this work as she did it willingly. Is there any Zakah (obligatory charity) due on the gain shared by the two spouses? Some people claim that there is no Zakah in this case, due to the fact that the wife helped her husband.

A: There is nothing wrong with a wife working on a farm, as long as she observes Hijab in the presence of foreign men who are non-Mahram (not a spouse or an unmarriageable relative). However, Zakah is due on the harvest of the farm, if it is of the grains that are stored such as dates, grapes, wheat, barley, etc. The due Zakah is 5% of the produce from land irrigated by machinery and the like, and 10% from land irrigated by rains, rivers, and the like.

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Fatwa no. 18790

Q: I have an apiary with a large number of beehives, which I purchased and developed. I hired workers to take care of it and they move it from one town to another in pursuit of rainfall. When flowers are scarce during some seasons, they feed the bees sugar to keep them alive. The bees multiply yearly and I sell some of them and their honey. I then pay worker's salaries, transportation costs, and the costs of drugs, sugar, and the beehives that are made in special workshops. Sometimes, I profit and at other times I lose. Please advise me regarding the following: Should I pay Zakah (obligatory charity) on the bees that I sell or on what remains as assets to be grown and to sell of their production the next year? Is there due Zakah on the amount of honey collected? If Zakah is due, how should we calculate it? Please be informed that I fix a specific time yearly for all sources of my income to pay the Zakah due on all of my property, whether a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes or not.

A: If the case is as mentioned, no Zakah is due on the honey produced by the bees. Zakah is only due on the value (price) of the honey, after being prepared for sale and the money reaches the Nisab (the minimum amount on which Zakah is due), and a Hawl elapses from the time the intention of sale is resolved.

The amount of Zakah is 2.5% of the value. As for the bees, what is prepared for sale is regarded as a commercial commodity and its Hawl starts from the time the intention of sale is resolved. Thus, when a full Hawl passes, the owner should estimate it according to its value on the date Zakah becomes due, and pay 2.5% of the value as Zakah. The Hawl of the sold bees begins at the time the intention of sale is resolved. Thus, after the passing of a full Hawl from the time of intending the sale, the owner should pay 2.5% of the price of the sold bees.

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Commercial commodities

Fatwa no. 14104

Q: I have a truck for carrying vegetables that I sell in markets; should I pay Zakah (obligatory charity) on this truck?

A: Zakah is not due on the truck that is used for transporting commodities. It is obligatory on the commercial commodities if one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed and the commercial commodities reached the Nisab (the minimum amount on which Zakah is due).

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The fourth question of Fatwa no. 20173

Q 4: Is it obligatory to pay Zakah (obligatory charity) on cars and how should it be paid?

A: If the car is for use, there is no Zakah due on it; but if it is prepared for trade, then it is considered a commercial commodity, and so should be evaluated by the end of a complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and 2.5 % of its value should be given as Zakah.

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Fatwa no. 14112

Q: Two years ago, I gave some money to a company in Mudarabah (speculative partnership, giving an amount of money to trade with in return for a share in the profit). The owner of the company showed me no official accounts and I know nothing about the profit or loss of the company.

Do I have to pay Zakah (obligatory charity) on this money, which would have been subject to Zakah if it were in my possession?

A: Zakah is obligatory on the money you have invested in Mudarabah. If this money brought in a profit, then the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) of its profit is the same as that of its capital; and its Zakah should be paid with that of its capital. This is so provided that the money paid in Mudarabah reaches the Nisab (the minimum amount on which Zakah is due) has passed on it.

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Fatwa no. 13757

Q: Some of my friends do business in religious books and school equipments, and they wanted me to ask you about the permissibility of paying Zakah (obligatory charity) from the goods (i.e. the books and school equipment) to poor students and knowledge seekers who can not afford them, because of the lack of currency in such bookshops and the accumulation of these goods for a year or more. Please provide me with the answer to this question. May Allah safeguard you!

(Part No. 8; Page No. 68)

A: It is permissible to pay the Zakah of trade goods from them depending on their value. This is in agreement with the more correct of the two scholarly opinions and the general evidence in this regard. In addition, Zakah is a means of support from the rich to the poor, so they do not have to give support with what they do not have.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14270

Q: My goods amount to nearly 50,000 riyals, but I owe more than 100,000 riyals in debt. Is Zakah (obligatory charity) still incumbent on my merchandise, even though my debts are double that amount?

A: Debt does not annul the obligation of Zakah. Thus, you have to pay Zakah and Allah (Exalted be He) will bless your money and purify it when doing so. Allah (Exalted be He) says: ﴾Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it﴿ Imam Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said:

(Part No. 8; Page No. 69)

﴾Sadaqah does in no way decrease wealth.﴿ Also, Al-Tirmidhy and Ahmad related that the Prophet (peace be upon him) said: ﴾I swear about three things... among which he mentioned: A servant's property does not diminish because of Sadaqah (they pay).﴿ Also, Al-Bukhari, and Muslim reported on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: ﴾There is never a day when servants wake up in the morning, but two angels descend, and one of them says, 'O Allah! Give in compensation to the one spending (in Your cause),' and the other says, 'O Allah! Give loss to the one withholding.'﴿

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Fatwa no. 14640

Q: Now, my father has received compensation for his land which was expropriated by the government more than fifteen years ago. However, we did not hear about the compensation except about two years ago, and received it a few days ago. Is it Wajib (obligatory) upon my father to pay Zakah (obligatory charity) for this compensation, or should he give some of it in Sadaqah (voluntary charity),

(Part No. 8; Page No. 70)

or in any of the charitable ways of disposition? If it is obligatory to do so, what is the best filed to give to?

A: No Zakah is to be paid by your father for the value of this compensation until he receives it, and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes since the time of receipt. This is due to the fact that your father was unable to take it when he wished in the past and has just been compensated.

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Fatwa no. 14476

Q: I have a grocery store with a capital of 2500 Egyptian Pounds. I have a partner in this store. Later, I took 600 Egyptian pounds from my share, so my share of the capital is only 650 Egyptian Pounds. Is Zakah (obligatory charity) due on this share? My profit from this partnership is 100 Egyptian Pounds; is Zakah due on this profit? I must say that this profit only covers the needs of my family.

A: Zakah is obligatory on commercial stores. It should be paid on the commercial commodities displayed for sale every year. By the end of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), the commodities should be estimated and their value should be added to the cash available in the store and the debts due on customers. 2.5% should be paid as the due Zakah from the whole sum. The fact that the storeowner owes debts does not prevent the obligation of Zakah.

As for the money he spent on his household out of the profits of the store before the completion of the Hawl, there is no Zakah due on it. Likewise, the debts he repays before the Hawl.

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Fatwa no. 15323

Q: A man who has a sum of money that has already reached the Nisab (the minimum amount on which Zakah is due) pays the due Zakah (obligatory charity) thereon. However, before the end of the next Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), the sum increased and then I invested this increase with a partner setting out a project for printing one of the Islamic books. The next Hawl came to its end while this sum was still with my partner. How should I pay the due Zakah on this part of the money? Should I pay the Zakah on the original capital given to the partner or should I wait until the completion of the project to identify the profit/loss and then determine the due Zakah? It should be noted that my partner does not have the whole capital of the project; he rather takes the necessary requirements and substances for the project by paying a portion of the payable sum and the remaining part is to be paid later after a certain period of time, during which the book is expected to be distributed. The same kind of treatment is also adopted with regard to the printing press, binding, and similar affairs. In other words, the project costs a certain sum of money but starts with only a portion of the sum and the remaining portion is a debt due to the relevant parties.

A: You should pay the Zakah due on the original capital and the profit thereof whenever the Hawl is complete

(Part No. 8; Page No. 72)

and it should be evident that the Hawl of the profits is the same Hawl specified for the original capital.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15249

Q 2: Could you explain in detail how Zakah (obligatory charity) should be paid on groceries after one year?

A: To pay Zakah on groceries, you have to evaluate the commodities that you have in the grocery store after the passage of one complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). And Allah knows best.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15765

Q: I am a man who has a grocery store where I buy and sell. It is now five years since I first started this occupation, which I still practice until now.

Q: Is there any due Zakah on me in this regard? If the Zakah is due on it, how should I calculate it? It should be noted that I do not spend of the capital or the profit during the whole year until the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) is complete. I collect both the capital and the profits made to buy thereby

(Part No. 8; Page No. 73)

and develop my enterprise. This takes place during the whole year.

A: You should pay the Zakah due on the commercial commodities displayed for sale in the grocery store during the whole year. The way of calculating Zakah is to make a list of all items displayed for sale during the year upon the completion of the Hawl. After listing the commodities and determining the value thereof, you should pay 2.5% of their value and of the debts due on people and your bank balance.

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The first question of Fatwa no. 16386

Q 1: I sell cocoa; should I keep the amount of Zakah (obligatory charity) directly after selling the cocoa or should I wait until the following year to obtain cash and then pay Zakah?

A: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed on the money with which you buy and sell, you should pay Zakah on it. If you bought, at the completion of the Hawl, commercial commodities with the cash you have, then you should evaluate these commodities after one Hawl passes on the money with which you bought them and then give Zakah, i.e. 2.50% of the estimated value.

(Part No. 8; Page No. 74)

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The second question of Fatwa no. 16415

Q 2: I have a store that I opened in 11/4. After the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on the evening of 11/4, I started an inventory of the commodities found in the store, warehouses, and the cash capital with me or deposited in the bank. After calculating the due Zakah (obligatory charity), I set it aside and stop using it, even when I need money I take a loan but will not use the money of Zakah. Then, during the month of Ramadan, I distributed it. As for the way of paying Zakah on commodities, I take some foodstuffs from my store for the same price they are sold and give them to the poor or the charitable organizations of Ha'il. However, some people say that the Zakah must be paid at the time when it is due. But I can not identify the proper legal recipient who deserves it except in Ramadan when there are plenty of them. Am I blamed for that?

A: The Zakah should be paid at the time when it is due upon the completion of the Hawl of the money on which Zakah is due. It is impermissible to delay the payment of Zakah. It must be paid to the poor or to a trustworthy person who undertakes the distribution of it on your behalf. It is not acceptable to pay it to the charitable societies unless they are trusted and give pledge to deliver the Zakah to

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the legal recipients. The legal rule states that the Zakah of dirhams i.e. money, and commercial commodities should be of dirhams, i.e., cash money and it is not permissible to pay it of the commercial commodities such as rice and the like unless a preponderant interest is verified. For example, when it is better for the poor, it is then acceptable according to the sound juristic view.

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Fatwa no. 18207

Q: I am a man who has hundreds of pigeons, which I breed as a source of livelihood. Every new production, I sell of its squabs and spend on my family. By the end of the year, I do not find cash money. Only pigeons remain that fly here and there and gather in the tower at night. Now, I am confused about the proper way to pay the Zakah (obligatory charity) due on the pigeons. Please advise. May Allah reward you with the best.

A: There is no due Zakah on the pigeons bred for production and sale. However, when a sum of money is saved with you from the price of selling the squabs and the sum reaches the Nisab (the minimum amount on which Zakah is due), then Zakah is due after a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. 2.5% should be paid as the due Zakah on that.

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The first question of Fatwa no. 18389

Q 1: Praise be to Allah, I have an exhibition where I sell ready-made clothes at retail. I also have workshops for women where men also work. I used to pay the Zakah (obligatory charity) due on these workshops to the Zakah authority upon the completion of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The last Zakah I paid was for the Zakah year 1/5/1410-30/4/1411 A.H. After this date, I started new enterprises with an exhibition for the ready-made clothes and another for fabrics spending the whole sum I have to establish these two enterprises. During this year, I did not pay the due Zakah on the old exhibition and the workshops. I was determined to pay the Zakah due on them whenever I had enough money for that. However, I was out of luck with the new exhibitions, so I sold them a year and a half later. Now, we approach the end of the last quarter of the year 1416 A.H., and live this honorable month, may Allah grant us and all our Muslim brothers success to do what pleases Him of good deeds during this year and every year! It is now five years since I closed the old activity in the old exhibition and the women's workshops, on which I did not pay the Zakah.

1. What is your opinion about the last years during which no Zakah was paid? However, it should be noted that a yearly inventory was already made for the exhibition. Is it permissible to pay the due Zakah on the exhibition of the clothes and other items sold or must it be in cash?

2. What about the Zakah due on the women's workshops; should the Zakah be paid upon the whole store or on the total income of the workshop by the end of the Hawl?

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3. When there are sums of money in the banks, which are the income from workshops and exhibitions, and a full Hawl passes, should Zakah be paid on these sums? Is it sufficient to use the sum drawn from them to pay the Zakah due on the exhibition and the workshops?

A: The Zakah should be paid after the passing of a full Hawl on a yearly basis. The commodities prepared for sale should be calculated and an inventory should be made for all the existent commodities. After determining the value of all the commodities, 2.5% of that value should be paid as Zakah. As for the money found in cash, they should be added to the commodities' value and Zakah should be paid upon all of them including cash money, balances in banks, and debts owed to you by people you are sure will repay their debts. The Zakah should be paid upon all of these capitals upon the passing of the full Hawl. As for the past years when you did not pay the Zakah, you should pay the due Zakah calculated on all of your money and commercial commodities during all these years, as this is a debt you owe to Allah and you must pay it. It is better to undertake the task of distributing your Zakah yourself or through your agent. If the government demanded the Zakah, you must pay it to it and clear yourself. As for the workshops, the Zakah is only due on items prepared for sale. There is no Zakah due on items prepared for personal use and the profits take the same ruling as the

capital concerning all things prepared for sale.

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Fatwa no. 19118

Q 1: I own clothes and fragrance stores. I make a yearly inventory of these stores and estimate their value according to the wholesale prices of the market at the time of estimation. Then, I pay the Zakah (obligatory charity) due on these stores on the basis of the estimation that I made. It should be noted that I asked some students of knowledge about the way of estimation that I adopt and they expressed different views about it. Some affirmed the validity of my way while others said that the way of estimation should consist of the current wholesale price and the expected profit upon sale. The difference was about the expected profit. The advocates of the first view said that certain ownership is a condition for the obligation of Zakah and this expected profit is still uncertain and not yet owned. Also, no profit may come at all thereof. Please, guide me to the proper way of estimation and calculation of the due Zakah in detail.

A: It is obligatory to estimate the items prepared for sale at the rate of the current prices upon the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due); whether the estimation equals or is more or less than the original capitals by which you purchased them.

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Q 2: I own a gold store. By the end of every year, I make an itemized list of the objects in it. It includes golden currencies, broken gold, and new gold. How should I calculate the value of Zakah (obligatory charity)?

A: All the gold you possess in the store, including the new, the old and the broken gold, should be estimated and the cash you have should be added to the value, then Zakah should be paid upon the whole sum, if it reaches

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the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. The amount of Zakah is 2.5% of the value. This is equally applied to the gold and what stands for it such as the banknotes and the circulated paper currencies.

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Fatwa no. 19471

Q 1: I have a share in a commercial store with my partner where we sell construction materials. Each of us has a share of the capital. Praise be to Allah. On 30/12 of every year, I make an inventory of the items of the store and pay the due Zakah on my portion of the capital including the liquid money, commercial goods, and debts due to the store. However, when calculating the debts, I find, for instance, that my share of the debts is four thousand, then I pay the Zakah due on only 3 thousands and consider the fourth thousand as an unpayable debt.

A: What you do yearly of making an inventory of your commercial store and the payment of the Zakah due on your portion of the capital is the duty incumbent upon you. As for the debts that other people owe to you, if the debtors are solvent and you can collect from them upon demand, then you must pay the Zakah of these debts on a yearly basis after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). However, if the debtors are insolvent and you fear lest they will not repay the debts, you should pay the due Zakah on these debts only after receiving them and a full Hawl passes.

Q 2: I rented, out of the returns of this store, a piece of land on yearly rent basis for each acre. We cultivate this piece of land. I asked some scholars and they said that if I added the profits of agriculture to the capital and profits of the store, then Zakah is only due upon the store with both of its agricultural and commercial contents.

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However, I did not abide by this view, because the due Zakah on agricultural production is 10%, as my land is irrigated by rain. However, it is argued that I undertake the processes of plowing the land, growing the crops, and using the agrochemicals and these costs were not existent in the past times and the past agriculture.

Dear Shaykh, since the beginning of practicing agricultural activity I only deduct the rent of the land and then pay the Zakah due on the remaining production, which is 10%. It should be evident, sir, that I sell the production, as no one accepts the Zakah as wheat because there is a plenty of flour available at the market. I then pay it in cash, because the poor do not have money. For example, the cost of the rent is 2000 Dinars, the agricultural costs are 2000 Dinars, and the net profit is 2000 Dinars. I then pay the Zakah on 4000 Dinars, which is 10%. Please advise. May Allah reward you!

A: Zakah is due upon the harvest of the land when the grains start to become dry and the fruits become ripe, if the harvest reaches the Nisab (the minimum amount on which Zakah is due), which is 300 Sa`s (1 Sa` = 3 kg. approx.) according to the Sa` of the Prophet (peace be upon him). The harvest should not be added to the commodities sold in the store. The amount of Zakah is 10% when the land is irrigated by rain or rivers and the other costs that you mentioned is overlooked, because of the textual evidence of the Hadith: ﴾One-tenth is due on that which is watered naturally (by rainwater and the like).﴿ May Allah guide us to the Straight Path!

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The first question of Fatwa no. 20079

Q 1: I have more than three hundred Islamic tapes; should I pay Zakah (obligatory charity) on them?

A: If these tapes are for sale and their content is free from anything that may contradict Allah's Purified Shar` (Law), they are considered commercial commodities on which Zakah is due, when their value reaches the Nisab (the minimum amount on which Zakah is due) and then a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. The due Zakah is 2.5 % of their value at the time when Zakah is due which is after the passage of one Hawl.

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Fatwa no. 19975

Q 1: I own an organization for selling secondary spare parts of cars, which are unoriginal. The price of these articles is about 600 000 Saudi riyals. However, some of them are spoiled and out-of-date. Some are sold slowly. At the same time, I owe a debt, which is about (400 000 Saudi riyals) to the owners of these spare parts. I am unable to repay the debts, due to the slack sale. Now, the production of my sale only meets the needs of my family, which consists of 22 members; 16 females and 6 males.

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Should I then pay the due Zakah on the full capital of the trade? Know that I pay the yearly Zakah due on only 100 000 riyals while I am unable to pay the Zakah on the remaining sum, which is a debt due on me, in addition to the value of the spoiled parts and those that are out-of-date. Or should I pay the Zakah on the debts that I owe to others and the outmoded articles or it is enough to pay the Zakah due on the 100 000, which I pay?

A: After the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on all the articles displayed for sale which you have or the money you paid as a price for them; you should estimate the value of these articles and pay the due Zakah on the value, which is 2.5% of the estimated value.

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Q 2: I have five orphans to whom I owe 100,000 Riyals, which I took to invest for them in sales of machines and batteries. However, it may happen that a week passes while I sell no machine. Some days the gross sales may be 300-500 Riyals. Is there Zakah (obligatory charity) due on the value of these machines that belong to the underage orphans? Is it permissible to spend Zakah on them?

A: You should pay the Zakah due on the money of the minors who are in your custody as you are the guardian over it and you set it for investment. Therefore, Zakah is due whenever a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. That is because the case you mentioned is regarded as commercial commodities and, thus, you should pay the Zakah due on the money that you have for them upon the completion of the Hawl. It is not permissible that the Zakah due on their money be given to them. May Allah help you discharge your responsibility and grant us all success.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21402

Q: The charity warehouse which is subsidiary to the charity project of assisting youth to get married in Jeddah receives material aid, like new furniture from one of the commercial institutions, as Zakah. This takes place every year. We give them a receipt that we have taken the furniture according to their market price, taking into consideration that the real value of this furniture is much less than the market price. We hopefully wish that Your Eminence will clarify this issue for us and direct us to what is Islamically correct. May Allah safeguard you and grant you success!

A: It is permissible to pay commercial commodities instead of Zakah of money, whenever it would be better for the poor, these commodities must be given according to their current price in the market at the time when Zakah is due.

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The third and fouth questions of Fatwa no. 19722

3: I have more than 300 000 Riyals due on the clients of installment, they pay about 35 000 Riyals each month which we use in buying new goods to be sold in the same way, how should I pay my Zakah in such a case? Taking into consideration that I am still paying back a loan from which there still remains 110 000 Riyals to be repaid.

A 3: Zakah on commercial commodities should be given if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, Zakah will be on the value with which it was first bought. Zakah of such commodities should be evaluated after completing a Hawl depending on its price of purchase and 2.5% should be paid as Zakah.

Whatever has been sold in credit, 2.5% is obligatory on this deferred price, as Zakah, if the debtor is solvent. May Allah grant us success! Peace and blessings be upon our Prophet Muhammad and upon his family and Companions!

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Q 4: Many Hadiths of the Prophet (peace be upon him) that exhort people to spend in the Way of Allah point out that whoever does so will be rewarded in this life by having their wealth blessed and multiplied in reward by Allah in addition to the reward they will receive in the Hereafter. Does the one who gives intending to receive both the rewards of this life and the Hereafter miss the reward of the Hereafter? What should one's intention be in this case? I ask Allah to increase you in knowledge and help you do perform righteous deeds.

A: If a person spends in the Way of Allah intending to get the rewards of this life and the Hereafter which Allah promised,

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there is no harm in this. Allah (Glorified and Exalted be He) says : ﴾Our Lord! Give us in this world that which is good and in the Hereafter that which is good﴿ The Prophet (peace be upon him) stated: ﴾Whoever would like their provision to be abundant and lifespan to be extended, let them maintain the ties of kinship.﴿ (Agreed upon by Al-Bukhari and Muslim)

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The second question of Fatwa no. 20303

Q 2: What is the ruling on a person who inherited some precious silverware a few years ago but he did not know the amount of their Zakah since he did not pay their Zakah before, what is the percentage of Zakah of Silver? Should he pay Zakah for the previous years in which he did not pay?

A 2: Zakah is not obligatory on utensils unless they are commercial commodities in such a case Zakah will be obligatory on its value. If utensils are made of gold or silver, Zakah will be obligatory on them if they complete the Nisab (the minimum amount on which Zakah is due) or more. 2.5% would be obligatory on its weight annually or the value of 2.5% taking into consideration that it is Islamically prohibited to possess eating utensils made of gold or silver. Their owner has to pay the Zakah of

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the previous years in which he did not pay Zakah.

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The first question of Fatwa no. 20321

Q 1: Is it obligatory to pay Zakah (obligatory charity) on the warehouses and stores which contain very expensive devices and equipment?

A: If these devices and equipment are appointed for trade, their Zakah will be the same as Zakah on commercial commodities. But if they are used for personal use or possession, there will be no Zakah due on them.

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Fatwa no. 20679

Q: I am a merchant. My merchandise consists of items of varied prices. When a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, I evaluate the present goods, price according to the current market price and pay their Zakah (obligatory charity). Sometimes, I evaluate the merchandise as more than its value. One of the learners told me that paying more is like paying less. Let me explain to Your Eminence some of

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my behavior. For example, I buy five hundred items, the price of each is 120 Riyals and sell them at varied prices, sometimes for 150, 170, 200 and at times 450 Riyals. It may take me from one to ten years to sell these items. Every year, I take stock of the goods and pay Zakah. My question is, on what value should I pay Zakah, taking into consideration that if I collect all my goods at one time and try to sell it, it would not even get the real price of purchase, and I am a salesperson not a merchant. At times I do not find any cash and my goods do not sell well, what is the solution?

A: Your evaluation of your goods when a Hawl passes is the Wajib (obligatory) on you as a Muslim. You have to evaluate your goods at the completion of the Hawl regardless of the price of purchase and pay 2.5% of its current market value at the time of payment. What you pay above this amount will be regarded as Sadaqah (voluntary charity) and you will be rewarded for it. If you do not pay that extra amount, there will be no sin on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20521

Q: There is a company specialized in shrimp breeding. This company bought a plot of one million square meters, built 80 aquariums, and installed electricity, fans and other equipment necessary for that purpose. It started to buy small shrimps and put them in the aquariums. It commissioned some workers to supervise the same and provide them with the necessary food and medicine. After a few months we sell those fully grown shrimps and buy small ones again and again. The total cost of building the aquariums along with the price of the land was 13 million Riyals. The cost of buying small shrimps and breeding them during in the first year was 5 million Riyals including workers' salaries, managerial expenses and the like. The losses of the company after the first year were 2 million Riyals. Is there any Zakah (obligatory charity) due on this company? If so, how much is it?

A: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes since you first started practicing this trade, you have to take stock of the shrimps you have prepared for sale and pay its Zakah, that is 2.5% of value, according to the rules of commercial commodities taking into consideration their value at the time when Zakah is due, which is after the completion of one Hawl whether this price is the same as that of purchase, or less or more. As for the farm land and the equipment, there is no Zakah on them since they are meant for use and not for sale.

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The third question of Fatwa no. 20677

Q 3: Is there is any Zakah (obligatory charity) on laundry machines used at shops or not?

A 3: There is no Zakah on washing machines but Zakah is due on the money gained from these machines when it completes the Nisab (the minimum amount on which Zakah is due) on its own or when added to other items and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes.

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Fatwa no (20946)

Q. I own a small petrol station, which I have rented to a company. Who is obliged to pay the Zakah (obligatory charity) on this station: the person who is renting it for the next three years and making use of it or the owner?

A. There is no Zakah on the building of the station or on the equipment meant for use. Zakah will be due on the person who rented it, and in particular on the money earned

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from it when it completes a Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes since it was first gained. The owner also should pay Zakah if the rent reaches Nisab and a Hawl passes since the time of contract.

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Fatwa no. 20219

Q: I built a villa as a personal residence using a loan from the Real Estate Fund. However, circumstances prevented me from occupying it. I offered it for sale for some years later and it was finally sold. I hope Your Eminence will clarify for me whether there is Zakah (obligatory charity) due on this villa during the period it was up for sale, taking into consideration that it was built to be occupied, as I just mentioned, and there had never been any intention of selling it? How should we pay its Zakah if there is any?

A: Zakah becomes due on this villa from the very moment of intending to sell it and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes. Zakah then is due on its value. It has to be evaluated when a full Hawl passes and 2.5% of this value must be paid as Zakah for the first year, and the same is to be observed with regard to every other year prior to sale; estimation is to be made according to its value on the date Zakah became due every year, then Zakah is to be paid.

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Fatwa no. 14153

Q: I own three pieces of land in Makkah Al-Mukarramah and Riyadh. Two of them were obtained as a grant form the state and I bought the third one twelve years ago. I intended to sell the latter in the future in case of need, or to build on it in if I were to have the necessary funds. However, I neither sold nor built on it. I intended to leave the other two pieces, which I got from the municipality, for my children to build a house on them and live there or to sell them after my death. This is because at the moment I do not own a house that my children can live in after me.

Is there any Zakah (obligatory charity) due on these pieces of land? If yes, how much should I pay? Please advise me on this matter. May Allah reward you with the best! As-salam `alaykumwarahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is obligatory to pay Zakah of the land which you earmarked for trade if its value increases. Once a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed, you should pay 2.5% of its current value at that time. There is no Zakah due on the land which you intended to leave as a residence place for your children after your death.

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Fatwa no. 14237

Q: I bought a flat from the state (through a loan) in the city of Jeddah. It cost two hundred and fifty thousand riyals. This was in Sha`ban 1411 A.H. The loan should be paid back by instalments over a period of 25 years. I used to give out my Zakah (obligatory charity) in Ramadan, and my question is: if the land and entire money I have equals the same value of the debt of the above mentioned flat, should Zakah be waived in this case by this debt?

A: Zakah is Wajib (obligatory) on land that is intended for sale. If your savings reach Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed, Zakah becomes mandatory on them as well. Your debt to the state and the value of the flat does not waive the obligation of Zakah.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14696

Q: I have a piece of land which I am not intending to sell, but

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- Glorified be Allah! - if I need it, is this permissible to sell it?

A: Zakah (obligatory charity) is not Wajib (obligatory) on the piece of land which is intended for building and taking it as private house or to renting it out. Rather, Zakah is Wajib on the yielded rent if it reaches Nisab (the minimum amount on which Zakah is due) and Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has elapsed while it is in the possession of the owner. However, Zakah is obligatory if a person intends to sell the piece of land, Hawl has passed since the time he made the intention, and it reaches the amount of Nisab in itself or in combination with other items liable to Zakah, such as cash or commercial commodities.

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Fatwa no. 14670

Q: A man prepared a piece of land for trade and it remained in his possession for more than a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) before selling it. How should he calculate the due Zakah (obligatory charity) on this land? Should he estimate it yearly and pay the Zakah due even if he does not sell it? If he sells it after several years, would it be necessary to pay the Zakah due on it during all the past years? Or, should he only pay the due Zakah on it for one year after selling it? If the Zakah is due for each year but he has no money to pay it, will he be exempted from this obligation or will it be a debt due on him?

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: Zakah is due on land prepared for sale and it must be paid yearly after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) when it reaches a Nisab (the minimum amount on which Zakah is due) independently or after being added to other kinds of money

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on which Zakah is due such as the gold, silver, and commercial commodities. Zakah should be calculated on the value of these items of wealth at the end of the Hawl. If a person does not find money to pay the due Zakah, it will be a debt due on him until he pays it to the poor.

May Allah grant us success. May Allah's Peace and Blessings be upon Prophet Muhammad and upon his family and Companions.

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14531

Q: I have a piece of land that I will take from the Real Estate Development Fund. I intend to sell it and buy another plot when possible. Must I pay Zakah (obligatory charity) on it?

A: Zakah is due on the value of this piece of land after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time you intended to sell it, if it equals a Nisab (the minimum amount on which Zakah is due).

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15939

Q: I would like to inform you that my two brothers and I have bought a plot of land measuring 2400 square meters in the area of Al-Khamis. We intended to invest it in the construction of housing units

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or in another project. At this time in 1408 A.H, we decided to establish a filling station. However, until the date of this letter sent to you, we have not got the license required for this enterprise. Now, we would like to ask about the following:

1. We have paid the annual Zakah (obligatory) since 1409 A.H. except for the last year.

2. We did not pay the Zakah of the last year 1412 A.H., because one of the partners became indebted and thus, he called the office of Da`wah nearby his residence to consult them about the case and they told him that there is no Zakah due on him until the business starts. Upon this, I felt doubtful about this Fatwa (legal opinion issued by a qualified Muslim scholar), as the land is prepared for investment. Hence, I paid the Zakah due on the value of my part (i.e. one third) of the land, which equals 900,000 riyals but my brothers refused to pay the Zakah due on their shares depending on the mentioned Fatwa.

Should the Zakah be due yearly on the value of this land or is no Zakah due until investment takes place? Please send me your Fatwa in a written form.

A: There is no Zakah on the land prepared for investment (for rent) but the Zakah should be on the rent collected when it reaches the Nisab (the minimum amount on which Zakah is due) independently or after being added to other kinds of money and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes.

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Fatwa no. 15694

Q: I own many plots of land. Some of them have been in my possession for ten years now while other plots have only been a year or two. I do not pay Zakah (obligatory charity) on these plots until I sell them. I calculate the Zakah on the value of the land at the time of sale. Is this method, which I use, right? What should I do if this method is wrong? What about the Zakah of the past years? Please, advise me. May Allah reward you with the best!

A: A person who owns a commercial commodity that equals the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes from the time when he owns it for trade, he should evaluate it by the end of the Hawl. If it equals the Nisab, he must pay 2.5% of its value as due Zakah. Thus, you must pay the Zakah due on the land in your possession on this basis. The Zakah paid every year should be calculated upon the value of the land of this very year.

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Fatwa no. 16628

Q: I bought a piece of land for construction and investment, as this was my intention. Later, after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), my intention changed and I made up my mind upon selling it. I put it up for sale but it was not sold. Now, I do not have enough money to pay the due Zakah (obligatory charity) on it, based on the value of the selling price. However, I

am not sure of preserving the original capital or of having profits gained. How should I calculate the Zakah? If I delay the due Zakah until I have the financial means for the required sum or until sale takes place, will this delay be permissible? Should I pay the Zakah due for one year after selling it or for all the past years? Should the Zakah be paid when profits are made and when loss takes place?

A: The Zakah is due on the land prepared for sale after the passage of a full Hawl from the time when the intention for sale was determined, because it is a kind of commercial commodity. Thus, the owner should evaluate it upon the end of the Hawl and pay the due Zakah, which is 2.5% of the price of evaluation at the time when Zakah is due. This is admittedly true whether the value of the land is more or less than the price of purchase. If someone does not have enough money to pay the due Zakah in time, it will remain a debt on them until they have the means and pay it.

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Fatwa no. 16378

Q: I have two houses and a piece of land. I use one of the two houses for living during some days of feasts and holidays while the other house is rented for 200 riyals a month and sometimes it may remain vacant. As for the piece of land, I bought it for 7000 riyals and if a client comes to buy any of these, I will sell them. Please, clarify the way of calculating Zakah (obligatory charity) due on them.

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A 1: The real property that you determined to sell, such as houses or plots of land, should be evaluated after the passage of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and the Zakah should be paid on it. As for the rent you collected, you should pay the Zakah due on it after the passage of a Hawl from the time the contract comes to effect.

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Q 2: I have sums of money owed to me by some people, but I am not sure if I will get these sums back, for some of them are insolvent, and others are procrastinating. Moreover, there are others whom I do not know their circumstances. Should Zakah (obligatory charity) be paid on these sums and how should I calculate it?

A: The debts due on solvent people that you can receive upon demand, Zakah is due on them every year after the elapse of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) just like the money that you are in full possession of. As for the debts due on insolvent people, who are more than likely going to be unable to pay back the debt, no Zakah will be due on them until the debt is repaid. Thus, upon receiving it, the person should pay Zakah due on it after the passing of a Hawl from the time of receipt, according to the correct scholarly opinion.

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Fatwa no. 17142

Q: My father (may Allah be merciful with him) died in Rabi` Al-Awwal, last year. He left sons and daughters. Praise be to Allah, they are all adults. They entrusted me with the management of the inheritance of my father. My father's property includes stores and buildings. We, the heirs, determined to sell some of them and build a Masjid (mosque) as charity for my father, deducted from

a fifth of the inheritance according to his bequest, if it covers that. But if the building of the Masjid takes more than one fifth of the legacy, the heirs will contribute to it with the rest. Is Zakah (obligatory charity) due on the plots of land and the buildings? If it is due, how should we calculate it? What is the due time of the payment of Zakah? What are the conditions and other legal measures relevant to it? Am I to blame if I pay the Zakah on behalf of the heirs?

Should the Zakah due on rent be paid in advance upon receiving the rent or after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from receipt while it is in my possession?

May Allah reward you the best!

Please, advise and guide me to the best management of my father's legacy to avail myself, my brothers and sisters, and my kinfolk. What is the way you see to calculate the fifth bequeathed by my father? Should it be taken from the sales of any piece of the inheritance or how should we calculate it?

A: If the buildings and plots of land mentioned are made for sale, Zakah will be due on them after the passage of a Hawl. Therefore, they should be estimated and 2.5% of the calculated value should be paid as Zakah. However, if the land and the buildings are not intended for sale, Zakah will be due only on the rent after the passage of a Hawl from the time of contract. As for parts allocated for charity, they are exempted from Zakah, so no Zakah is required on them or on their rent. You should care for and reform the property of the living people under your charge and the bequest of the dead.

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Fatwa no. 16994

Q: I own the following properties:

A. A building (housing units) prepared for rent.

B. Six plots of land prepared for sale but the market price fell, so I retained them until the market price improves.

C. I have a share in a piece of land prepared for sale with another partner but the sale is suspended due to the decrease of land prices.

Is the Zakah (obligatory charity) due on all these properties after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? Should the land be considered as commercial commodity? How should I calculate the Zakah and pay it? Please outline the case and present an example for practical application.

A: A. There is no Zakah due on the building prepared for rent, but Zakah is due on the rent thereof. Thus, after the passing of a Hawl from the time when the lease contract takes effect, 2.5% of the rent should be paid as the due Zakah. May Allah grant us success.

B. The Zakah due on the plots of land is due on them every year. You should calculate the value of these plots by the end of the Hawl and pay 2.5% from the estimated value as Zakah.

C. Zakah is due on your share of the land prepared for sale. You should estimate the value of the land and pay 2.5% of the value of your share.

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Fatwa no. 18745

Q: We have a piece of land that we want to sell to improve our living standards. However, this land has not been sold, as no one offers to buy it over a period of five years. Is Zakah (obligatory charity) due on this land?

A: If you intend to sell the land that you have, it will be regarded as commercial commodity that should be evaluated at the end of every Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) beginning from the time when the intention of sale was determined. The Zakah should be 2.5% of the value estimated upon the passing of the Hawl on a yearly basis.

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Fatwa no. 19260

Q: Six years ago, there was a boom in the sale, purchase and shareholding of large plots of land in the city of Riyadh. Some people purchased the land for themselves and others purchased the land and put it to shareholding in return for a commission from the shareholders. The price of land was running high continuously. However, soon the curve of prices began to decrease and there was stagnation.

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The land then became like frozen assets in the hands of their owners, because of the absence of purchasers except for rare cases when the price offered scarcely equals half the price of the land before the depression. These lands, therefore, remained for years in the possession of their owners. Processes of large sales took place in a few cases and for low prices. The owners are waiting for economic recovery and price increases while those who want to buy are skeptic of the future of the real estate, especially in areas where no public utilities are available. It should be noted that most of the lands are large plots and are outside the urban boundary and lack public services. People used to deal in these lands only for the purpose of trade. These lands exceed the needs of housing for many years. Now, if each owner wants to sell his land, the supply will surpass the demand, because there are no buyers. It is evident then that the purchaser who buys for trade fears the future of real estate and will not risk buying at the time of depression unless the prices are very cheap and attractive.

Is Zakah (obligatory charity) due on these lands in the light of such circumstances? How should the prices be calculated? It should be noted that this case is common among all people who entered into this business in the city of Riyadh.

A: Zakah is due on land put up for sale after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) every year, because it is a commercial commodity. The value should be calculated by the end of the year and 2.5% should be paid as Zakah from the estimated value. This is admittedly true regardless of whether the land business is salable or unmarketable,

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based on the general evidence on the obligation of Zakah regarding things prepared for sale and trade.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

fatwa no. 19525

Q: A person owns some villas and buildings that he built on a plot of land which he purchased. He now rents them and pays the Zakah (obligatory charity) on the rent after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). However, when a suitable price is offered, he intends to sell. I would like you to clarify the following points: Is Zakah only due on the rent or is it necessary to evaluate each of these properties after the passing of a Hawl and to pay Zakah on their values in addition to Zakah due on the rent? What is the resolution if the Zakah is due on these villas and buildings during the past years and we did not pay Zakah on them?

Is Zakah due on the villa in which a person dwells, when evaluated after the passing of a Hawl? This is especially significant when the owner intends to sell it when he finds a suitable price and to move to another house.

Also, a person acts as a guardian for his insane brother and invests and develops his money. Finally, he found it appropriate to buy a villa that yields revenues and he would pay the Zakah due on the rent. Is Zakah due on the villa after

the passing of a Hawl and estimating its price, especially when he intends to sell this villa if a good price is offered that is more than that of purchase in order to buy another better property and so on.

These are the questions I wanted to submit.

A: If the property is prepared for sale or the owner intends to sell it when a good price is offered, it will be a commercial commodity and at the end of a Hawl, it should be evaluated and 2.5% of the value should be paid as Zakah.

Zakah is due on the rent gained from the property, after the passing of a full Hawl from the lease contract date. Similarly, Zakah should be paid from the price of the property, when sold, after the passing of a full Hawl. The Zakah is 2.5%. The legal ruling is the same whether the building is under the control of the owner or under the control of his guardian.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19924

Q: I have a villa under construction on a plot of land, which is mine. I intend to sell it. It should be noted that the period of construction may take two years. How should I calculate the due Zakah (obligatory charity) on it? Is Zakah due during the first year of construction or after the completion of construction after two or more years?

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A: No Zakah is due on the villa you are building during the period of construction even if it takes two or more years unless you intend to sell it before completing the construction under any accidental occasion or need. If there is an intention to sell it, Zakah will be due after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time when the intention of sale takes place when the villa is still unsold. Thus, it should be evaluated by the end of the Hawl according to the spot price and 2.5% of its value should be paid as due Zakah. Similarly, if you continue the construction until the villa is ready for residence and then you intend to put it up for sale, Zakah will be due after the passing of one Hawl from the time you intended to sell it. That is because the villa in this case and the previous one becomes a commercial commodity, for it is put up for sale. It should be evaluated by the end of the Hawl and the Zakah should be 2.5% of its value. The ruling is applicable on a yearly basis; whenever the Hawl passes, it should be evaluated and 2.5% should be paid as Zakah as long as it is not sold.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of fatwa no. 19711

Q 1: I reclaimed a piece of land and prepared it for construction a long time ago. After I prepared it according to the Islamic law, I intended to establish a house for me and my children owing to my urgent need for it. Note that upon preparing it for construction, I had no intention to put it up for sale or trade. Later, after a period of time,

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it appeared to me that the piece of land was too small and did not provide enough room for the house and the relevant utilities that I wanted to build. I then thought to build a house on another land and I did. Then, I had no need to retain the land that I previously prepared for construction and I put it up for sale due to my urgent need of its price. That is because I was indebted. It remained three years on sale and then a person offered to buy it for 30,000 riyals but I did not accept his offer. Another three years passed while the land was still put up for sale. Finally, a person offered to buy it and I sold it to him for 35,000 riyals. In short, my question is:

Is there any Zakah due on me? What about the period of six years during which the land was put up for sale? Note that the land is located in a distant area. If Zakah is due on me, what is the amount of it per year over the past six years?

A 1: This land, which you chose to sell instead of build a house on, has the ruling of commercial commodity. You should evaluate it from the time you intended to sell and Zakah should be paid upon the end of every Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) according to its value at the time of evaluation after the passing of a Hawl. The amount of 2.5% should be paid as the due Zakah of the value of the land per year. Similarly, if a full Hawl passes from the time when you received the price of the land and the price is still in your possession, it should be

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added to the money that you own and 2.5% should be paid from the total sum as a yearly Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of fatwa no. 19842

Q 2: I purchased a fenced plot of land for 190,000 riyals about three years ago. Half of this sum was the price of a car I bought for monthly installments from a company working in this field of business. The period of installments are four years, ending in the fourth month of 1419 A.H. by the leave of Allah (Glorified be He). The value of installment is 2,560 riyals per month. I then completed some units and facilities in the land to be a proper residence that I sometimes rent. Note that the process of completing the building was made by loans and most of this money has not been repaid. About two years ago, I decided to sell this place and repay my debts. However, I have not succeeded to sell it until now.

My question: Is there any Zakah (obligatory charity) due on it? Please, clarify this point. How much is the amount of Zakah per year? May Allah reward you with the best!

A 2: This residence that you intended to sell has the same ruling of commercial commodity from the time when you intended to sell it. Since you made up your mind to sell it two years ago,

you should pay the Zakah due on it for the last two years. You should evaluate it after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and pay the due Zakah according to its value at the time of evaluation. This process is repeated on a yearly basis and the value estimated should be added to the money that you have and you should pay 2.5% of the total sum as due Zakah to be given to the poor and the needy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21068

Q: I have a poultry farm, its description is as follows:

I made an agreement with one of the big national company, for which there are no competitors in this field. This company provides us with one-day old chicks and our workers raise them. The company also supplies the poultry feed required during the rearing period but we have no choice to choose the time of receiving the chicks or the poultry feed. Rather, the national company sets the system of work. The period of raising ranges between 40 and 50 days. Then, the company buys the suitable chickens of proper weight and distributes them to retailers.

A- We buy the young chicks from the company.

B- We buy the poultry feed from the company.

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C- The company buys the production of chicken from our farm.

We have no choice to negotiate the price of chicks, the price of poultry feed, or the price of the chickens. Approximately after a month from the end of the raising period, a statement of account is sent to us stating the prices of chicks, feed, transportation, and chickens. A check is then received with the sum of money after offsetting the debts.

The costs of labor, chick mortalities during the raising period and feed are all counted on us. This system is followed in almost all the poultry farms working with this company.

Dear Shaykh, my question: Is there any Zakah (obligatory charity) due on these farms or on each period of raising separately or on the profits achieved after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? If Zakah is due, please clarify this issue in detail and how should the Zakah be calculated?

A: You should count the chicks you have after the passing of every Hawl and also count the money you have, which is the capital, and the profits and pay 2.5% of the total sum as Zakah, because this is a case of commercial commodity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul- \`Aziz ibn \`Abdullah Al Al-Shaykh

Third question of fatwa no. 18586

Q 3: If one buys a piece of land to build a villa thereon and then sell it, then

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the construction takes two years, will the Zakah (obligatory charity) be due on him during these two years ? Please, advise. May Allah reward you with the best!

A 3: For the period of building, construction and preparation, no Zakah is due on the mentioned land until the construction is finished and the building becomes ready for sale. Only then does the Zakah become due for each year that passes while it is offered for sale. It should be evaluated by the end of every year and 2.5% from its value should be paid as the due Zakah.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18311

Q: My father took a piece of residential land as a grant from the state in one of the cities of the Kingdom of Saudi Arabia in 1407 A.H. He left this land untouched and did not pay the Zakah (obligatory charity) on it until he died in 1409 A.H. The land remained without being divided among the heirs. In 1414 A.H., all the heirs decided on selling it and the sale actually took place for 135,000 riyals. Since some heirs are still minors, the permit of the legal court was required to conclude the sale. We took a sum of 10,000 riyals from the purchaser to be kept in the notary office until the permit was given. The request for this permit took a full year

and after this year, the purchaser paid the full sum of the price and received the land. Is Zakah due on the value of this land for this mentioned year? Should the Zakah be due on the purchaser or on the heirs? Is there Zakah due on us for the last years when no Zakah was paid on the land? Please, advise us. May Allah reward you with the best, bless your knowledge and make you a source of benefit to all Muslims!

A: There is no Zakah on you concerning the land mentioned during the past period, because your father did not intend to sell it before his death. You also did not intend to sell it except in 1414 A.H., and because you did not hold the price but after a year from the date of sale.

As for the Zakah due after receiving the price, it is due on each of you according to his share; if the share reaches the Nisab (the minimum amount on which Zakah is due) after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the possession of this money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16852

Q: I have a residential land, which is a grant from the ruler (may Allah safeguard him). It has been in my possession for more than five years and I do not know if Zakah (obligatory charity) is due on it. However, some people claim that Zakah is due on it. To ensure that I am not liable, I would like

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your Eminence to advise me in this regard: Is the Zakah due on it yearly, or only if we decide to sell it and gain from it. Give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best!

A: If you do not want to sell it and intend to build on it, then no Zakah is due. The ruling is the same if you are undecided whether to sell or retain it. However, if you intend decisively to sell it, you should count the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time when your intention to do so.

After the passing of the Hawl from this time, you should pay the due Zakah according to the value estimated upon the completion of the Hawl every year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 19949

Q 1: I have a diamond set that I have displayed for sale for four months. Is Zakah (obligatory charity) due on it?

A: If a year has passed and this diamond set is still on display for sale and has not been sold, Zakah is due on it, because it is considered a commercial commodity. Thus, it should be evaluated after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). If the value equals the Nisab or more at the time of evaluation, then 2.5% should be paid of its estimated current value. Similarly, if another Hawl passes while it is displayed for sale, it should be evaluated upon the completion of the Hawl and 2.5% of its estimated current value should be paid as the due Zakah.

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Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Is there Zakah (obligatory charity) due on the money deposited in a bank? It should be known that some of the money has not completed a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), since every month I add a sum of money.

A: It is obligatory to pay Zakah on the money deposited in a bank when it reaches Nisab (the minimum amount on which Zakah is due) and a Hawl has passed on it, where one should give 2.5% of it as Zakah. If you add a sum of money every month to the original sum, Zakah becomes due on the new sum when a Hawl passes on depositing it, and you should then pay Zakah on the total sum of both the original sum and the new one. If you cannot calculate this exactly, then to be on the safe side, Zakah should be paid on all the money that you deposited, earlier or later, in the bank, in order to discharge your responsibility. You should also appoint a certain time for paying the Zakah due on you, such as the month of Ramadan, lest you should be confused regarding the completion of the Hawl on the money deposited at different times.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: Is there Zakah (obligatory charity) due on the diamond that one wears constantly?

A: There is no Zakah due on diamond, since it is neither gold nor silver. Thus it is obligatory to pay Zakah on it only if it is displayed for trade. In other words, if it is displayed for selling and buying, it becomes a commercial commodity. In this case, it is obligatory to pay Zakah on it when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes since offering it for trade. It should be evaluated every Hawl. If its value reaches Nisab (the minimum amount on which Zakah is due) or more, then 2.5% of its value should be given as Zakah upon evaluating it.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20046

Q: A twenty-nine years old young man has been working in the Kingdom of Saudi Arabia for nearly six years. He has left his country in pursuit of both lawful living in the vast land of Allah as well as lawful marriage. Allah endowed him with an amount of money he saved from his monthly salary during the previous years of his work in Saudi Arabia. This money is intended for his marriage, furnishing the flat wherein he will live, buying furniture, paying the expenses of the wedding ceremony, etc. This is all the money he has. In order for him to keep away from the doubt of either consuming Riba (usury) or contributing to it, he refused to deposit this amount in any of the banks in his country. Rather, he bought a plot of land to preserve this amount until he becomes completely ready for marriage, and then he will sell it and take its price. He bought this piece of land about twenty-seven months ago.

My question now is:

1- Should he give out Zakah (obligatory charity) for the piece of land he bought to preserve (the value of) his money until he prepares himself for marriage through paying it later?

2- If he should give Zakah for this piece of land he bought, should he count Zakah according to its purchase price, that of his selling it, or to its market value at the time?

3- And if he has no income other than his salary, is he still required to give Zakah for it (the piece of land)?

4- If this young man remained jobless in his country and receiving no salary for one or more years after his purchasing this land, is it obligatory to pay Zakah on this land for that year too?

5- Is it permissible for him to give the due Zakah to one of his brothers as a subsidy for him to marry?

6- Finally, is it permissible to give Zakah in the form of either money or goods to aid people, such as food, clothes, blankets, etc., or not?

A: This piece of land you bought and intend to sell when you determine to marry is classified under commercial commodities, since you intend to sell it when Allah facilitates for you the matter of marriage. Thus, you should estimate its value upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) since you bought and intended to sell it. Whatever price (equal to or more than Nisab; the minimum amount on which Zakah is due) it reaches at the time of this estimation, you should pay 2.5% of it as Zakah. Whenever another Hawl passes without you selling it, it should be evaluated and 2.5% of its estimated price should be given out as Zakah. It does not matter whether its current price is less or more than what you paid for purchasing it. The Zakah due on it should be given out in the same currency used in its estimation or in gold or silver. This is in order for you to discharge your responsibility and to be on

the safe side and be more precise in estimating its value.

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Your possessing no other resource for income than your salary, or your remaining jobless for a period of time, has nothing to do with the obligation of Zakah on you. In other words, this is not a justification for exempting you from paying Zakah, since the Zakah here has to do with the land you intended for sale.

It is permissible for you to give the Zakah to one of your brothers provided he deserves it, i.e. being a poor person. In this case, you can give him out of this Zakah due to his poverty and need. There is nothing wrong with this. Rather, giving it to a needy relative is to be given priority and preference. The Prophet (peace be upon him) said: ﴾Your charity to the poor is regarded as one good deed, but paying charity to your relatives is both charity and maintenance of ties of kinship.﴿ (Narrated by Al-Tirmidhy, Imam Ahmad and Al-Nasa'y) This is the wording recorded by Al-Tirmidhy who said: It is a Hasan, Sahih Hadith (a Hadith which according to Al-Tirmidhy stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20348

Q: I have a farm that became land for building. Regarding its Zakah (obligatory charity), whenever I sell a piece of this land, I pay the Zakah due on the sold piece of land. I would like Your Eminence to explain the Zakah due on the pieces of land I sell in monthly installments and the pieces I have not sold yet. May Allah reward you with the best.

A: If the reality is as you mentioned, Zakah is due on

the land after the elapse of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) calculated from the time the owner intended to sell it. With regard to the pieces of land that have been sold, the due Zakah is paid from the price. As for the land that has not yet been sold, its value has to be estimated in cooperation with some experts who have the ability to estimate the value of such land at the time when Zakah is due; that is, when a Hawl elapses. Zakah is paid according to the estimated value of the land.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20553

Q2: I sold a piece of land and received its price. Is Zakah (obligatory charity) due on the land paid according to its present value? Please give us the ruling on this question. May Allah reward you with the best and benefit Islam and Muslims with your knowledge.

A2: The Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) that makes Zakah due on the land referred to above begins from the time you intended to sell it. If a Hawl that is calculated from the time you intended to sell the land elapses, Zakah is due on the land as long as it is still under your control. You have to estimate the value of the land after the elapse of a Hawl and then pay the Zakah due on it, that is, 2.5% of the estimated price. If the land has been sold, you can give the due Zakah as 2.5% of the price.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20605

Q2: Two people possess a piece of land in a region of the Kingdom. The land is shared equally by the two partners, that is, it is a commonage. However, one of the partners cannot pay the Zakah (obligatory charity) due on the land because of his poverty and insolvency. What is the ruling on that?

A2: If the land in commonage is prepared for trade, Zakah is due on it, each partner according to his share. If a partner has no money at the present time to pay the due Zakah, it is regarded as a debt which he has to pay whenever he can. If the land is not prepared for trade, no Zakah is due on it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20668

Q:

1- We, as well as some other partners, own a piece of land which was offered for sale and therefore Zakah (obligatory charity) was paid for it throughout the previous years; each of the partners would pay the Zakah due on his share from his own money.

2- A year ago, we concluded an agreement with another party to build on this piece of land. This partner would finance all the construction works. The project has already begun; the land was dug and some other construction works were done. Due to the delay of the second party

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with regard to the timetable of the construction, the contract was cancelled and the other party was compensated for the construction works he had done.

3- The land is still on sale and there are only two options:

A- The first is to sell the land as it is after it has been dug and prepared.

B- The second is to build a block of apartments or a hotel on this land to realize one of the following three things:

* The whole building is made for rent.

* The whole building is used as a hotel.

* The whole project is prepared for sale.

Moreover, we own another piece of land that is now being prepared:breaking the rocks, and so on. It is worth mentioning that preparing such land will cost nearly half the value of the land. Our intention with regard to this land is the same as the first piece of land. In a word, the purpose of purchasing these two pieces of land is to make a suitable profit, whether through selling them for a good price or building on them and therefore investing them by renting or selling.

We would be grateful if Your Eminence could guide us to the correct way to pay the Zakah due on these two pieces of land.

A: As long as you are hesitant about these two pieces of land, whether to sell them or build on them, there is no Zakah due on them. This is because Zakah is due on the land that is prepared

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for sale.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20817

Q: Twenty years ago my father bought a piece of land without having a purchase deed. He did not offer it for sale. When my father died, I depended on this piece of land for my living and obtained a deed for it two years ago. I sold the land for 45,000 Riyals. I want to pay the Zakah (obligatory charity) due on this land, taking into account that when my father died, the heirs offered all his property for sale. Do I have to pay Zakah for this land from the time I obtained the deed? Or how should I pay Zakah for it?

A: As long as you do not know the intention of your father with regard to the abovementioned land, there is no Zakah due on it for the period during your father's lifetime. After his death, the land passed to the heirs; as long as you sold it for the sum of money mentioned above, each of the heirs has to pay the due Zakah from his share if one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and the money is in their possession.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21717

Q 2 : I own a small piece of land which I bought with the intention of using it as a commercial commodity. Now, it is being farmed by orphans whom I do not charge for cultivating it. Am I obliged to pay Zakah (obligatory charity) for my land? Moreover, is the value of the Zakah estimated according to the time when the land is bought or according to the due time of paying the Zakah each year? Does the ruling change if I decide to build a house on the land instead of using it as a commercial commodity?

A : If you intend to use this land for business, then it is considered as a commercial commodity and Zakah is due on it. You must calculate the revenues of your land when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which the Zakah is due) passes and is in your possession as the owner, then pay a Zakah of 2.5% of the amount of your calculated revenues if your land has reached its Nisab (the minimum amount on which Zakah is due). If you change your mind and decide to build a house on your land, then no Zakah is due, as it is no longer a commercial commodity in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21024

Q 2: A man bought a piece of land with the intention of using a part of it for building his place of residence and renting the other part or selling it for a price higher than that he bought it for and buying another piece of land. Must he pay Zakah (obligatory charity) on this land?

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May Allah reward you with the best.

A: No Zakah is due on a land intended for building a personal residence; it is due on a land offered for sale when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is still up for sale, as it becomes, in this case, a commercial commodity. The value of such land is estimated according to its current price at the completion of a full Hawl and 2.5% of the estimated value of the land at that time is paid as Zakah.

However, if the owner intends only to rent it or is undecided regarding renting or selling it, then no Zakah is due, as long as the owner is hesitant and has not resolved to sell it. If they intend to rent it, Zakah, in this case, is not due on the asset itself rather on the rent, if it reaches the Nisab and a full Hawl elapses from the time of concluding the lease contract.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Zakah of Al Naqdayn (Gold and Silver)

The first question of Fatwa no. 14679

Q 1 : I have some coins, the value of which has not reached the Nisab (the minimum amount on which Zakah [obligatory charity] is due). I also lent some coins to some brothers. If I add the coins that I have to those which I lent, they would reach the Nisab. However, I do not know exactly whether they will pay me back in two, three or four years. Is this considered a Nisab or does the Nisab only relate to that which I actually have? If it is considered a Nisab, must I pay Zakah for the money I lent to the brothers or just the money that I actually have in hand? Kindly note that I am a worker and not a businessman. I seek your assistance, may Allah benefit us all!

A : The Zakah is due upon any currency when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in possession of the owner, reaches its Nisab, or added to any property liable to Zakah, like the money one may lend to an able and fit person. If the debtor is unable to pay back his debt and the money in your possession has not reached the Nisab, then Zakah is not due.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (15429)

Q: I received from the Sawami` (wheat foundation that collects wheat from farmers), during the year 1411 A.H., a sum of money which was a debt they owed me. I paid Zakah for it in the month of Ramadan of the year 1411 A.H. I sold, on credit, from the amount that remained, four hundred thousand riyals worth of vehicles in the month of Dhul-Hijjah of the year 1411 A.H. and five thousand boxes of soap, also one thousand five hundred boxes in the month of Rabi` Al-Awwal of the year 1412 A.H., in addition to four thousand nine hundred and ninety three boxes. This contains all that I sold on credit. I ask Allah, and then Your Eminence to clarify the amount of Zakah due upon me; must Zakah be paid for the profit that has not been collected yet or only for the capital at the time of paying Zakah during Ramadan? Kindly note that the value of sales on credit given out will not be collected before one or two years or even more, and the profit can never be known before hand, whether it is plus or minus. I ask Your Eminence to clarify what should be done.

A: You must pay Zakah (obligatory charity) for your capital and its profit whenever a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and the Hawl of the profit follows the Hawl of its capital.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16583

Q 1: Is it obligatory upon the creditor to pay Zakah (obligatory charity) for the debt he lend if the debt remains with the debtor for a year or two or more, and part of the debt is paid and part of it is not? How does one estimate the Zakah in such a case?

A: If the debt is given to an insolvent person and the creditor does not know whether he will get his money back or not, then the creditor is not obliged to pay Zakah until he redeems his money and a year passes after he is paid back. However, if the debt is given to a solvent person who can repay the creditor whenever he demands payment, then the creditor is obliged to pay Zakah for this debt as long as a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while the money is in the possession of its owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18269

Q: The government owes me an overdue amount of money but I do not know when I will receive it. Am I obliged to pay Zakah (obligatory charity) on that amount when it is paid to me, or should I wait until my annual time of paying Zakah? Kindly note that I pay the Zakah due on my money on the first day of Ramadan every year. Please advise me. May Allah reward you with the best.

A: You are obliged to pay Zakah on the overdue money the government owes you if you are paid and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which the Zakah is due) passes while the money is in your possession. If you receive your money and you want to pay its due Zakah in advance during Ramadan with the rest of your money, this is permissible.

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May Allah grant us all success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18285

Q: We represent a corporation that offers installment sales. Mostly, our sales are divided on monthly installments for three years. It is subject to a certain amount of interest agreed upon at the time of endorsing the contract. The monthly installments the corporation recovers are reinvested in buying new commodities and offering them, again, in installment sales.

We kindly request that you inform us of the method by which the Zakah (obligatory charity) is calculated in this activity. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Zakah is due upon a certain amount of money when the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes with that amount being in the possession of its owner. The same applies on money that is lend to or borrowed by able non-procrastinating people, whether this debt is going to be paid as one payment or in installments. Zakah is also due upon any sale commodities if a Hawl passes and the value they were sold for is still in the possession of the owner.

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May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18585

Q 1: I am the trustee of some inheritors who inherited a huge amount of money. However, there was a dispute over the money with the partner in the heritage. The dispute continued for more than ten years because of the procrastination of the partner who happens to be the uncle. The latter delivered the money after that period in installments.

What is the situation of the inheritors concerning paying Zakah (obligatory charity) for that money for the time prior to receiving it? Must they pay Zakah for all the years that passed in dispute or just one year, or is the Zakah not due except after a new Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes?

A: If there is tardiness in payment for a certain amount of money due to the stalling of the person who should pay the money, then the Zakah is only due upon that money after a Hawl passes and the money is in the possession of its lawful owner; this is according to the correct opinion maintained by scholars.

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Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: The inheritors have asked me to request a Fatwa (legal opinion issued by a qualified Muslim scholar) about the real estate that is not being offered for sale by real estate agents or at national newspapers: what is the due Zakah (obligatory charity) on such real state if a buyer comes and offers a reasonable price for them and they are sold? Is Zakah due upon such properties or is it not due until they are sold and the value is received? Must Zakah be paid for all the years in which the properties remained without being sold or just for one year?

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A: The Zakah is due upon any real estate offered for sale if a Hawl (one lunar year calculated after the property reaches the minimum amount upon which Zakah is due) passes and it is still in the possession of its owner. Its value is to be calculated at the due time of Zakah and 2.5% of the calculated value should be paid, even if it is not offered for sale by real estate agents.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: If one has shares in a company and is not a hundred percent certain that the company pays Zakah (obligatory charity) on those shares, but he is only informed that the company does so, and as Your Eminence knows, this information may be true or false, what is the ruling on that?

A: You have to ask the company that has your shares whether it pays full Zakah on them or not. If the company pays Zakah as it is authorized by shareholders to do so, the shareholders are discharged of responsibility. If the company pays only part of the Zakah, then the shareholder is bound to pay what remains. If the company does not pay any Zakah on the shares, then the shareholder must pay full Zakah on his shares.

You should take into consideration that Zakah is due on the shares that are allocated for trading and are offered for sale. However, fixed shares that are not offered for sale and are just for investment, Zakah is due on their revenues if they reach the Nisab (the minimum amount on which Zakah is due) by themselves or when added to other properties and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while they are in the possession of their owner.

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Fatwa no. 19513

Q: I took a loan from the Agricultural Bank on the condition that

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I pay it back within ten years; a certain amount each year. I am obliged to pay that debt to the Agricultural Bank. I took part of the loan which was an excess and added it to the money I put in a foundation with the purpose of making some profit. The loan excess, along with my money, makes an annual profit that I am not able to evaluate. I pay Zakah (obligatory charity) for my money annually but not for the Agricultural Bank loan, on the basis that it is a debt that I am demanded to pay on any of its due times of payment. Kindly note that this loan decreases annually by the same amount I pay to the Agricultural Bank. Kindly provide me with advice. Must I pay Zakah for the Agricultural Bank loan? May Allah reward you with the best!

A: You are obliged to pay Zakah for that sum of money along with its profit for each Hawl (One lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) that passed while this sum is in your possession, as it is considered your money. Being indebted to the Agricultural Bank does not exempt you from paying Zakah; the debt is your own financial obligation.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20571

Q: I pay Zakah (obligatory charity) to an amount of money I have; a sum of one million Saudi riyals. I also took a loan of three hundred thousand riyals from the Real Estate Development Fund to build a house to live in. I will pay back this sum in annual installments within twenty five years, In sha'a-Allah (if Allah wills).

My question is: Do I pay Zakah for only seven hundred thousand riyals and consider

the loan that I took from the fund a debt I am obliged to pay? Kindly provide me with advice.

A: You must pay Zakah if you have an amount of money and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is still in your possession. In your case, it is the million riyals or thereabouts; you must pay 2.50% of that amount. Even if you are indebted to the government or any other body, your debt does not exempt you from paying Zakah for the money that you have, except the amount that you paid before a Hawl passes while it is in your possession.

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The fourth question of Fatwa no. 20565

Q 4: I lent some of my relatives an amount of money as a sort of loan. Their straightened conditions hindered them from paying me back; this has gone on for more than two years. Is it allowed that those who benefit from that money pay the Zakah (obligatory charity) due upon it or must I do so, or am I exempted from paying Zakah for that amount until I retrieve it?

A: You must pay Zakah every year for the amounts of money you lent people unless the debtors were unable to pay you back and you do not know whether you will retrieve your money or not. In that case, you are not obliged to pay Zakah for it till you retrieve it and a Hawl (a lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in your possession.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 8; Page No. 131)

Fatwa no. 19320

Q: There is a query posed by some foreign workers in the governorate of Damad: They work for their sponsors for three years. During that period the sponsor gives the worker some money from his salary to meet the basic needs of living and he deducts it from the total sum of the worker's payment. When the worker finishes working for the time that was agreed upon and wants to return to his country, he calculates the total amount of money the sponsor gave him during that period, deducts it from his salary and takes what is left of the salary from the sponsor. Is the worker obliged to pay Zakah (obligatory charity) on his salary? Kindly provide us with advice so that we can guide them.

A: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes upon the salary which the workers deserves after finishing the period of work agreed upon; meaning that whenever he demands it from his sponsor, he will give it to him without any stalling or refusal, this salary takes the ruling of the money in his hands, upon which Zakah is due at the end of every Hawl from the time his payment was due to him.

However, if the sponsor procrastinates or becomes insolvent, and the worker cannot obtain his payment whenever he asks for it, then his payment is considered a debt given to an unable person and Zakah is not due upon it as long as it is in the hands of the sponsor. When the worker gets his payment, he is to wait for a new Hawl to pass before paying Zakah on it.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fifth question of Fatwa no. 18647

Q 5: I lent a sum of twenty thousand riyals to one of my relatives. Ten years have passed now and he has not paid back his debt to me. Kindly note that his debt was originally thirty thousand riyals and I pardoned him making it ten thousand riyals. Is Zakah (obligatory charity) due upon the twenty thousand riyals for the past ten years? If so, how much must I pay?

A: If the mentioned debt is given to a solvent debtor whom you trust will pay you back, then Zakah is due upon that money for every year. However, if the debtor is unable to pay you back and you are not certain whether you will get your money back, then you are not obliged to pay Zakah, unless you redeem your money and a year passes after receiving it.

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Fatwa no. 20476

Q: I am the manager of an industrial company that manufactures pharmaceutical products and provides them to a number of clients in both the public and private sector. The outstanding debts due to us for the Hijri (lunar) years: 1413,1414,1415, and1416 are several hundred million Riyals. The company exerted strenuous efforts in following up and claiming these debts and it took all possible measures in this respect. However, a long time has passed and the company is still unable to collect the debts, which has made the company unable to redeem and manage its money for the sake of exploring further opportunities and realizing profits. Out of the company's concern to pay full Zakah (obligatory charity) to the Nisab (the minimum amount on which Zakah is due) of its shareholders' money, it presents to Your Eminences this query regarding paying Zakah on its overdue debts, in terms of possessions, growth and the passing of Hawl (one lunar year calculated from the time a property reaches its minimum amount upon which Zakah is due) on them, having been unable to collect them from the debtors; and how is Zakah calculated after redeeming the debts partially or totally.

Is the company obliged to pay Zakah for the entire amount of overdue debt which it was denied from redeeming despite claiming it from the debtor?

Is Zakah only due on the redeemed amount of the debt after a Hawl passes while it is in the possession of the company?

We seek your advice concerning paying Zakah on these debts, and as such we appeal to your knowledge of the methods of the Salaf (righteous predecessors) and the opinions of the Four Imams (Abu Hanifa, Malik, Al-Shafi` and Ahmad) that is related on the authority of the Jumhur (dominant majority of scholars).

A: If the debt is with an insolvent person, or an able but procrastinating debtor from whom the creditor finds himself unable to redeem his money, then the latter is not obliged to pay Zakah until the money is received and a Hawl passes while it is in one's possession. However, if the debtor is able to pay and the creditor is likely to receive his money, then, the creditor is obliged to pay Zakah for that debt as long as a Hawl passes and the debt reaches the Nisab, by itself or by being added to some other money or property of the creditor.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20929

Q: My wife is an employee, and she lent me a large sum of money amounting to over fifty thousand riyals in order to build a house for us. I have finished building most of it and she still lends me money every now and then till we finish the building. Is my wife obliged to pay Zakah (obligatory charity) on this money when she has not

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received any payment from me, yet? Kindly note that I will not be able to pay her back before I finish the building and pay my former debts.

Also, please take into consideration that my salary just exceeds five thousand riyals, all praise be to Allah, but I will not be able to pay back my wife except in installments.

My question is: Is my wife obliged to pay Zakah? When should she do so? How is she to pay Zakah if I pay her back in installments? Kindly guide me, may Allah reward you with the best!

A: Your wife must pay Zakah for this debt she lent you after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), while it is in your possession, if you are able to pay it back. If you are unable to pay and cannot be sure whether you will or not, then she is to pay Zakah of one year after she receives the money.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14421

My husband built a house for us seven years ago. I used to help him with my entire salary and I did not intend it to be a debt at all. However, he recorded all the amounts of money he took from me and intended to pay me back when his situation improves better because he fears Allah, but I had no idea about his intention. Five years ago, he told me that he intended to return the money to me, thus, I considered it to be a debt since then

only. Now, he returned almost all the money back.

When do I pay Zakah (obligatory charity) and how and for how many years? Do I estimate its value ever since I started giving him the money, knowing that I did not consider it to be a debt since seven years but only since two years?

A: You must pay Zakah for all the years that passed, as your husband did not accept your money as a sort of help or grant, but considered it a loan. Thus, you are obliged to pay Zakah as long as he intends to pay the debt. You must pay 2.5% of the amount of the debt for every year for the Zakah is Tazkiyah (purification of the heart and soul) for both the money and the payer of Zakah. Allah (Exalted be He) states: (Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it)

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14842

Q: I borrowed a sum of money from a person and I used it in some trading business. A Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) or more passed and that money is still in my possession. Is it permissible that I pay Zakah (obligatory charity) for that money from my own money, as I am the one benefiting from it? Kindly advise me.

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A: Zakah is due upon the person who lent you if the money he lent you reaches its Nisab (minimum amount upon which Zakah is due) on its own or by adding it to other sums of money or commercial commodities. However, it is permissible for you to to pay your creditor back more than what he lent you, unconditionally, and that is out of being a good debtor. It has been authentically reported on the authority of Abu Rafi` (may Allah be pleased with him) that he said: (The Prophet (peace be upon him) borrowed a young camel (under six years), then the camels of charity were brought to him. He ordered me to return to the man the young camel (as a return of the loan). I said: 'I did not find among them but better camels above the age of six.' He said: 'Give that to him for the best people are those who are best in paying off their debts.') This was narrated by Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19065

Q: I borrowed a sum of one hundred thousand riyals from my father three years ago. Throughout that period, I paid Zakah (obligatory charity) for my father's money from my own money. The mentioned amount remained as it is and my father approved of what I did. Kindly advise me, may Allah reward you withy the best! Did I commit a sin by paying Zakah for that money on behalf of my father?

A: This is not permissible, as it is considered a loan that has brought interest, and any loan that brings interest is considered Riba (usury/interest) by Ijma` (consensus of scholars). Your father bears the obligation of

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paying the Zakah of the money he lent you for all the mentioned years.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19081

Q 1: I lent a sum of one hundred thousand riyals to my brother four years ago to use in business which brings him interest. Is the Zakah (obligatory charity) for that money obligatory on me or on my brother who benefits from it? Kindly note that I pay Zakah for it from my own money while it is in my brother's possession.

A: The owner of the money is obliged to pay Zakah for his capital, and he is not absolved of this obligation except by doing so. As for the mentioned debtor, he is obliged to pay Zakah for his debt together with its profits, like the rest of his money that is liable to Zakah.

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Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15312

Q: I inherited some money from my deceased son, which was mostly receivables and annual leave allowances from work and was distributed among the whole family. However,

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there are minors in the family, is Zakah due upon that money? Kindly note that the family receives from the government a monthly salary of no less than four thousand riyals. Kindly advise us regarding whether or not Zakah is due upon the money in this case?

A: Zakah is due upon the money you inherited from your son if a Hawl (a lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in your possession. Zakah is also due upon the inheritence of the minors if the share of each minor reaches its Nisab (the minimum amount upon which Zakah is due) or more and a Hawl passes. In this case their Waliy (guardian) is obliged to pay the Zakah on their behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15762

Q: A joint-stock company was established to buy vehicles and sell them on installments. The par value of the share is (40.000) forty thousand Riyals: twenty thousand paid in advance and twenty thousand by monthly installments, each installment being a thousand Riyals. The company started its activity in Shawwal in 1412 A.H. with an amount of (940.000) nine hundred and forty thousand Riyals by buying vehicles and selling them by deferred payments on installments that reach up to thirty six months. The company's financial statement in Dhul-Qa`dah of in1413 A.H. is as follows:

The paid capital:

1.551.000 (one million five hundred and fifty one thousand Riyals.)

Purchases throughout the year:

2.308.050 (two millions three hundred and eight thousand and fifty Riyals.)

Sales throughout the year:

2.861.508 (two millions eight hundred and sixty-one thousand five hundred and eight Riyals.)

Total profit from operations:

553.458 (five hundred fifty-three thousand and four hundred and fifty-eight Riyals).

Total expenditures:

29.477 (twenty nine thousands four hundred and seventy-seven Riyals.)

We ask about the assigned Shar`y (Islamically lawful) Zakah (obligatory charity): Is it calculated according to the net profit after deducting the expenditures, or the total profit, or the capital, or the sales? Note that the profits do not presently exist, as buying and selling take place at the end of every month, and the vehicles are sold to new buyers after other debtors pay their installments. We hope you will advise us as to the method of claculating the Shar`y Zakah of the company. As-salamu `alaykum (may Allah's peace be upon you).

A: If the case is as you have mentioned then Zakah must be calculated accordong to the company's capital and the total profits after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while being in the company's possession, even if the profits are in the form of unpaid debts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15664

Q: We are a group of partners sharing the same capital. We deal in buying vehicles and selling them on installments. The partners authorized me to buy and sell on their behalf. We have been partners for a year during which it was time for paying Zakah (obligatory charity). Do I pay Zakah for all of the original capital or for just the unpaid debt, which is the rest of the value of the vehicles remaining with debtors? May All reward you with the best!

A: First: Each partner must pay Zakah for his capital and profits after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), whether the money was present at the time or deferred.

Secondly: If your partners authorized you to pay Zakah on their behalf you are allowed to do so and you may distribute it among the categories of Zakah recipients.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The firs question of Fatwa no. 16469

Q1: My father died and left a sum of money of which I inherited a share as one of the heirs. I was given the authority to keep all the money until it is divided among the heirs. Now the question is: is there any Zakah (obligatory charity) due on this money, even without permission of the rest of the inheritors? Or, must I hold on to the entire money until each heir receives his due share?

A: Zakah is due upon the estate of the deceased, if the share of each one of the heirs reaches the Nisab (minimum amount upon which Zakah is due) or more. Each heir is bound to pay Zakah for that amount as long as they are adult and sane. It is also permissible if the heirs authorize one among them to pay Zakah on their behalf, and represent them in this respect. If there are underage heirs, then their legal guardian must pay Zakah on their behalf.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16996

Q: My husband died and left behind a sum of three million riyals. I am the legal guardian of my four underage children. However, due to some dispute over the inheritance with heirs from another wife, there was a delay

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in the distribution of this money among the heirs for about two and a half years, after which time each heir has received their due share. My question is: Is Zakah (obligatory chaity) due on this money, or are they considered frozen funds? If Zakah is due on this money, must it be paid for each of the two years of delay or just one year? May Allah reward you with the best!

A: If the case is as you have mentioned, that there was a dispute among the heirs over the inheritance, which caused a delay in its distribution for two years, then the Zakah is due on each heir according to his share of heritage, either on its own or by adding it to his personal wealth, be it cash or goods. This applies to the share of a minor or an adult, and the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) begins from the time of the death of the legator.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16707

Q: Our father died and left a wife and six children: two boys and four girls. He left behind a sum of money in the bank and a piece of land. We distributed the cash among us according to the Shari'ah (Islamic law), praise be to Allah. The male's share is twice as that of the female's. However, we did not sell the land because we were not offered the price that we asked for. Thus, we preferred to leave it until its value goes up then we would sell it and distribute the price between us according to Shari`ah. Two years or more have passed and the value has not risen. So, I informed my brothers and sisters

that Zakah (obligatory charity) is due on the piece of land because we intended to sell it and we were waiting for its value to rise. But my sisters, may Allah guide them to what is right, did not approve of this. They believe that no Zakah is due on the land, because it is property of inheritance. Now, the question is: which view of ours is the correct one, theirs or mine? Kindly explain the issue to us, may Allah bless you for your efforts!

A: If the case is as you have mentioned, then Zakah is due on the share of each heir if the value of this share reaches the Nisab (minimum amount upon which Zakah is due) as long as they had the intention to sell the land. The amount of the due Zakah must be calculated after the elapse of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). Thus, whenever a Hawl passes from the time they intended to sell it, Zakah must be calculated and each heir must pay Zakah on their share, if it reaches the Nisab either on its own or by adding the share to his personal wealth, be it cash or or goods. If some of the heirs intended to offer their share in the land for sale while the rest did not, then the ruling applies only to those who intended to sell.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 17152

Q: My sister passed away on 9/5/1399 A.H. and left behind some gold which was inherited by her two adult daughters. After some time, the daughters began selling the gold as follows:

On 8/4/1412 A.H., they sold some gold worth 2310 riyals.

On 25/10/1412 A.H., they sold another quantity of gold worth 2300 riyals.

On 22/71413 A.H., they sold some more gold worth 3680 riyals.

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On 25/12/1413 A.H., they sold some more gold worth 10,000 riyals.

If they want to pay Zakah (obligatory charity) on that gold, how much must they pay, bearing in mind that they do not exactly remember how much the gold weighed? Kindly provide us with a Fatwa on this matter, may Allah reward you with the best!

A: If the share of each one of the heirs reached the Nisab (minimum amount upon which Zakah is due) on its own or combined with her personal wealth, be it cash or goods, bearing in mind that the Nisab of gold on which Zakah is payable is equal to ninety two (92) grams. If the possessed gold reaches that Nisab then the Zakah due on it as 2.50% of its total value per each year that has passed while in the possession of its owner. This is because Zakah is jointly inseparable from Salah (Prayer) in the Holy Qur'an. Allah (Exalted be He) says: ﴾And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah,﴿ meaning: those who do not pay Zakah for their possessions of gold and silver, ﴾announce unto them a painful torment.﴿ ﴾On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴿

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17409

Q: We appeal to you in the name of our corporation (N.G.S.R) that possesses

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a series of companies that work in the industry of vehicles and their services. We send to you this message requesting your legal opinion concerning the most sound method in assessing the legal Zakah (obligatory charity) due on us. In the following, we will provide you with a summary of the corporation's activities, which are as follows:

Firstly: Renting cars: The capital in this activity is represented in the following items:

1- The cash existing in the corporation's fund and in bank accounts. Obviously, the amount of this cash is variable, fluctuating up and down during the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while they are in the corporation's possession.

2- The debts due upon the leaseholders on account of not paying the rental charges of their cars in full.

3- The loans that are given out to the employees of the corporation and which are paid back in the form of monthly instalments deducted from their salaries.

4- Amounts of cash paid out for investing in national joint stock companies.

5- Land purchased for the purpose of investment in establishing future projects or for selling and making profit.

6- Real estate, constructions, equipments, machineries, office-equipments, furnishings and so on.

7- Vehicles owned by the corporation, which form the main source of its income.

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Some of these cars are old and a Hawl had passed while they were in the corporation's possession, some cars have been bought, either in cash or on installments, and a Hawl has not passed since they were purchased by the corporation. Other cars are transferred from the different branches in the Kingdom for repair in the corporation's service center.

8- Concerning the vehicles that are transferred to and from our branches within the Kingdom during the period of a Hawl, whose value may add to the capital of one branch and decrease the capital of another, how can the total capital of each branch be calculated? Originally, these branches are subject to one financial administration. And although one branch may be the creditor or the debtor of another branch when counting the total value of the vehicles transferred to it, they virtually pay nothing to each other as all branches belong to the same corporation. Now, the question is: how can we calculate Zakah due upon each branch, individually?

9- There are also financial exigencies due upon the corporation to cover the cost of

buying vehicles on installments as well as the accrued expenses that have to be paid annually, such as offices' rent and the housing of the employees of the corporation and other variant expenses.

10- Finally, there is the principal capital and the retained profits from previous years and the achieved profits after the passing of a Hawl, putting into consideration that the capital of items 9 and 10 are equal in their worth to the rest of the items

previously mentioned in the budget of the corporation.

Secondly: The activity of buying and selling cars: the capital of the car agency we run consists of the same previously mentioned items, with some differences in the following points:

1- Concerning the vehicles that are in the showroom, and here I mean vehicles which are owned by the showroom: some of them have been in the showroom and a Hawl has passed and they have not been sold (stagnant capital); other vehicles were bought a few months before the passing of the Hawl; and some others have been recently purchased.

2- 75% of the capital of the agency is used in selling vehicles on installments; this in itself voids the capital, as the entire capital of the showroom consists of debts due upon the clients of the showroom. The money collected from these debts is invested in buying more vehicles on installments as well. In this way, the capital sores up year after another, but is not liquidated. How can Zakah be evaluated in this case?

Thirdly: The activity of vehicles quick service center. The center's capital is represented in the same previously mentioned items, differing only in the following:

1- The principal income yields from the charges of the service, such as oil changing, fixing punched tyres, and other related services.

2- An extra income is achieved from the profits of selling new tyres, oil, spare parts, and other services.

Fourth: Is it permissible to distribute part of the collected funds of Zakah among the workers in the corporation?

May Allah bless you for your efforts and guide you and us to the right path!

A: 1- Zakah is due upon the cash in the fund of the corporation when a Hawl has passed while it is in the possession of the corporation, even if it was subject to increase or decrease.

2- Zakah is due on the debts due to the corporation payable by leaseholders and employees if a Hawl passes while they are in the possession of the corporation, as long as the debtors are able and do not stall in paying it back.

3- Zakah is due upon the sums of invested money and their profits if a Hawl passes and it is still in the corporation's possession.

4- Zakah is due on the land bought for the purpose of investment. Zakah is now assessed in accordance with the estimated value of the land at the time of the passing of the Hawl, whether this value was equal to, greater or less than the value of the original price.

5- Zakah is not due upon things that are meant to be put in use, such as buildings, constructions, furnishings and so on.

6- Concerning used cars that are bought in order to be operated to yield an income, Zakah is due

on the total sum of its returns: all the returns of the different branches of the corporation must be collected and Zakah should be calculated according to that sum, provided that a Hawl has passed.

7- The corporation's debts and obligations do not excuse it from paying Zakah due on its commercial transactions.

8- Zakah is due upon the vehicles that are bought for the purpose of selling them and making profit, according to its original value at the time of the passing of a Hawl. The profits are also liable to Zakah if a Hawl passes while they are in the possession of the owner.

9- It is permissible to give part of the Zakah to deserving workers in your corporation, if their salaries are not sufficient to sustain them, as long as the corporation does not reap any benefit from giving them this Zakah; like giving Zakah to the person who is already indebted to the corporation. In that case it is not permitted to give him a share of Zakah funds. The same applies if the Zakah is given to make him more enthusiastic in doing his job or encourage him to stay in.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 20994

Praise be to Allah alone, and peace and blessings of Allah be upon the last of the Prophets!

The Permanent Committee for Scholarly Research and Ifta' has scrutinsed what was

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submitted to the Grand Mufty (Islamic scholar qualified to issue legal opinions) by His Excellency the assigned Director of the Center of Da`wah (calling to Islam) and Guidance of Jeddah Province which was referred to the committee from the Secretariat General of the Council of Senior Scholars with the No. of 430/9/20G dated on 4/6/1420 A.H. Following are the questions he asked:

We were approached by some of the Du`ah (callers to Islam) brothers who work in the communities' advice bureaus in the governorate of the Jeddah Province where they mentioned that one of the most disputable Fatwas (legal opinions) that causes serious controversy and severe difference of opinions among Du`ahs, especially the Du`ahs in the Indian Peninsula, is that Zakah (obligatory charity) on gold and silver is to be paid once in a life time, and that there are no valid legal proofs that obligate its payment every year. The proponents of this view argued that Shar`y (Islamic legal) evidence supports giving out Zakah and warns against any negligence in that aspect. However, there is no direct order to pay it every passing Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). This issue has caused huge dispute among a magnitude of people who are in need of a written decisive Fatwa from Your Eminence as a reference in order to put an end to the dispute between them In sha`a Allah (if Allah wills). Thus, we hope that Your Eminence may look into the matter and issue a Fatwa that expresses the most correct ruling established by the Shari'ah.

After having thoroughly scrutinized the presented case, the committee issued the following Fatwa: Zakah is payable on gold and silver if they reach the Nisab (minimum amount upon which Zakah is due) at the passing of every Hawl while they are in the possession of their owner. Allah

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the Almighty says: ﴾And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment.﴿

Also it is reported in the Sahih (Authentic collection of Hadith) of Imam Muslim that the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾No owner of a treasure who does not pay its due Zakah (obligatory charity) (would be spared) but it (his hoards) would be heated in Hellfire and would be made into plates and with it, his sides and forehead would be cauterized until Allah pronounces judgment among His Servants during a day the extent of which would be fifty thousand years. He would then see his path, leading either to Jannah (Paradise) or to the Hellfire.﴿

Scholars have unanimously agreed that the word "Al Kanz" (hoard) mentioned in Holy Qur'an and

Sunnah (whatever is reported from the Prophet Muhammad) means any wealth the due Zakah on which has not been paid.

Also, it is reported on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾When you possess two hundred dirhams and one year passes on them, five dirhams are payable on them. Nothing is incumbent on you, that is, on your wealth of gold, until it reaches twenty dinars. When you possess twenty dinars (of gold) and one year has passed on them, half a dinar is payable.﴿ (Recorded by Abu Dawud)

As for saying that Zakah for gold and silver is to be paid once in a life time, there is no proof in Allah's purified Shar` (law) in its favour; on the contrary, there is clear evidence that paying Zakah was repeated with the start of every Hawl. The Prophet Muhammad (peace and blessings of Allah be upon him) used to send his agents who were in charge of collecting Zakah to collect it from people every year,

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and his Caliphs followed his example. Explaining the method the Prophet Muhammad (peace and blessings of Allah be upon him) had adopted in collecting Zakah and the wisdom of having to pay it every year, Ibn Al Qayyim (may Allah have mercy upon him) said: (The diligent method he had adopted in handling Zakah is the most perfect in aspects of its timing, amount, threshold (Nisab), who is obliged to pay it, and its expenditures. He considered in Zakah the best interest of both the possessors of the wealth and the needy. Allah (Most Glorified and Exalted be He) rendered Zakah a means of purifying the wealth as well as the soul of the payer and He related between the sustainability of His Blessings on the rich to their payment of Zakah due on their wealth; for Zakah preserves and increases the wealth and wards off any hazard that may occur to it. He also made Zakah due on four categories of wealth, which people need most and are most common in their dealings:

The first kind is: crops and fruits.

The second: Livestock animals: Camels, cows and sheep.

The third: The two metals which are the basis of people's transactions: Gold and silver.

The fourth: Different kinds of merchandise.

The Prophet Muhammad (peace and blessings of Allah be upon him) obligated paying Zakah for such kinds of possessions every year, and he considered the Hawl for crops and fruits at the time of its full ripeness. There could be no fairer method in that aspect, as imposing it every month or every week harms wealth owners while imposing it once in a life time harms the poor. That is why it was best to prescribe Zakah once every year.)

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa No. 14048

Q: The General Mail Department awarded our firm a contract of a project for transporting ground and air mail. This project needed 400 cars, which we bought on deferred payment from Al Hamrani company and Al `Isa Foundation. The value of our debts is 16,000,000 riyals (sixteen million riyals). We paid back 8,000,000 riyals (eight million riyals) on installments, and the remaining amount is 8,000,000 riyals (eight million riyals).

We included those debts in the balance sheet we referred to the Department of Zakah (obligatory charity) and Income, as every year we are asked to present a certificate from the Department of Zakah and Income. To obtain such a certificate we must present the firm's balance sheet for the accounts of the year. On demanding that certificate from the Department of Zakah and Income, we were surprised to find that the Department rendered the value of the debts we owe to the foundations of Al Hamrani and Al `Isa as well as other debts liable to Zakah. Kindly, provide us with a written Fatwa (legal opinion issued by qualified Muslim scholar): Are we obliged to pay Zakah for the debts we owe to those firms and foundations

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or not? May Allah reward you with the best! May peace and blessings of Allah be with you!

A: If the matter is as you have explained in your question, the remaining amount of debts you owe, which is 8,000,000 riyals, is not liable to Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 17852

Q: I have an account in the Islamic Investment Company of the Gulf, belonging to His Highness Prince Muhammad Al-Faysal's offices that works in the field of industrial speculation. The company uses the money it collects from the depositors in either building factories in Muslim countries or buying existing factories or contributing in factories that actually provide services to the Muslims. The company gives us annual profits from the profits of those factories.

The question is: Am I obliged to pay Zakah (obligatory charity) every year for the capital that I paid to the company or for the profits that I receive annually and what is the value of Zakah due upon me? I am ready to abide by the rules of the Shari`ah (Islamic law) whatever they may be, seeking Allah's Pleasure (Exalted and Glorified be He) and seeking salvation from His Wrath on the Day of Resurrection. May Allah reward you with the best.

A: You are obliged to pay Zakah on the profits of the mentioned shares if they reach the Nisab (minimum amount upon which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in the possession of its owner. What you spent

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before the passage of a Hawl is not liable to Zakah. No Zakah is due, neither, on the capital shares, which became among the fixed properties of the company in the mentioned factories that will be circulated and used, not sold.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17747

Q 1: We are a group of doctors. We bought a scanner machine used in the medical field. We paid for it through loans from the bank, and are to repay this debt (which amounts to 500 million Moroccan Riyals) over a specified period of 5 years. Not only can we repay these amounts to the bank, but we can also get more money than that fulfilling the conditions of Zakah (obligatory charity) (i.e. Nisab (the minimum amount on which Zakah is due) and Hawl (one lunar year calculated from the time the property reaches the minimum amount upon which Zakah is due)). Should we pay Zakah on the gross profit? It should be known that the machine we have bought is the only machine available in the south of Morocco, which includes more than five cities. Please guide us in this matter. May Allah reward you with the best.

A 1: It is obligatory to pay Zakah on the yields of the mentioned machine that you save provided a Hawl has passed while it is in your possession and the share of each of the participants reaches the Nisab. It is permissible for the partners to authorize just one person to pay Zakah

on behalf of them all, and this person represents them in giving it to the categories of Zakah recipients.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: A businessman who has a medium-sized company is inquiring about the manner he should pay Zakah (obligatory charity). Should he pay Zakah on the capital of commercial commodities or on the profits, particularly the commercial and industrial companies? Please advise us. May Allah reward you with the best!

A: There are four rulings on the company's funds with regard to Zakah:

1- Commercial commodities: These are to be estimated at the time when Zakah (obligatory charity) becomes due i.e. upon the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). It makes no difference whether their estimated value is equal, more or less than their value at the time of purchase.

2- Factory equipment: This includes machines, vehicles and such things that are intended for use but not for sale. No Zakah is due on them.

3- Profits: Zakah is due on profit provided that a Hawl has passed and the share of every partner reaches the Nisab (the minimum amount on which Zakah is due).

4- Share capital: If this is intended for trade and achieving profits, Zakah becomes due on the yield that reaches the Nisab when they are received. If the shares are offered for sale and trade, Zakah becomes due on the shares by estimating their value upon the completion of a Hawl.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17718

Q: We ask Your Eminence about Islamic Mudarabah (speculation) of on-hire purchase carried out by the Islamic Investment Company of the Gulf, wherein I have an account. They, as clarified in the attached bulletin, exploit the money of depositors in purchasing medical instruments, cars and real estate, where the company leases them to citizens and gives us profits from such rental money. In other words, our money is invested by the company in these things that are rented for the citizens.

Should we pay Zakah (obligatory charity) on our (original) money or just on the profits we receive for the rental of these things?

A: As for that which was intended for rental, whether real estate, equipment, and so on, it is Wajib (obligatory) to pay Zakah on the rental that remains in one's possession for a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the date of the contract provided the rental reaches the Nisab (the minimum amount on which Zakah is due). The due amount of Zakah is 2.5%.

Zakah is not due on the rental money spent before the Hawl or the original assets intended for rental.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 17996

Q: We have a joint liability company whose capital is five hundred thousand Riyals (500,000). It bought a farm for about twelve million Riyals (12,000,000) on credit. The debt was recorded in the year 1413 A.H. balance sheet. In the same year, the other businesses of the company generated a net profit of (300,000) Riyals.

Do we have to pay Zakah (obligatory charity) despite the fact that the value of the farm is still debited at the end of the year or should Zakah be paid on net profit? It should be known that the current value of the farm is less that it was upon purchase. We hope to be informed of the answer.

A: The said company should pay 2.5% as Zakah upon the passage of each year on all the dirhams it has collected, whether profits or otherwise. The debts does not exempt it from the obligation of paying the Zakah due on the dirhams that remained for one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) in its possession. The same applies to the goods intended for sale, i.e., they must be evaluated in dirhams and Zakah must be paid on it. As for the farm, it is not Wajib (obligatory) to pay Zakah on its value if it is not intended for sale.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

(Part No. 8; Page No. 160)

Fatwa no. 18282

Q: My father died leaving, for me, a legacy in the form of: 1) a leased real estate; 2) cash money; and 3) shares in a company. Kindly explain the amount of Zakah (obligatory charity) due on me as well as its due time. The details of my case are as follows:

1 - As for the cash, I have spent most of it on my needs and that of my family. A Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on only a quarter of it. Thus what is the ruling?

2 - As for the leased real estate; part of it was sold, whereas another part of it remained for investment. The money we received in return for the sold part, more than half of it was spent, and a Hawl passed on less than half of it. Thus what is the ruling?

3 - As for the shares in the company; some of them were sold and the price was spent immediately. We still have the remaining shares whose market price wavers in a steady decline until they reached half the value that they originally were. What is the ruling on each of the mentioned parts? It is worth mentioning that the company gave me 5% of the value of my shares as profits. Is Zakah due on these profits? Please relieve me with your answer, so that I can fulfill what is due on me In sha'a-Allah (if Allah wills). May Allah reward you with the best.

A: As for the cash money, the amount on which a Hawl has passed, if it has reached the Nisab (the minimum amount on which Zakah is due) or more, Zakah becomes due on it. The rate of Zakah that must be paid is 2.5%. It should be known that you should pay Zakah on the profits when one Hawl has passed for the capital.

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As for the leased real estate, there is no Zakah due on the real estate itself. Rather, there is Zakah due on its lease provided it reaches a Nisab by itself or through joining it to your other profits and a Hawl passes on it, beginning from the date of the contract.

With regard to the commercial commodities one either sells or buys, Zakah becomes due on them provided they reach the Nisab and a Hawl passes on them. Zakah should be paid on their profits along with them. The Hawl of the profits is that which passes on their original money.

As for the fixed stock intended for investment but not for sale, such as real estate, factories and so on, Zakah becomes due on their yield upon the passage of a Hawl since receiving them, provided they hit the Nisab.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18778

Q: After the death of our father - may Allah forgive him, amen - there were expropriated agricultural and housing plots for the benefit of the state, in return for sums of money that were received and divided among us, the male and female inheritors of the deceased, except for one of his sons who had been absent for a period of more than twenty years, i.e., before the death of our father. We have the sum that is due for the absentee, but we know nothing about him at all. We do not know whether he is still alive or has met his death. The sum

that is due for him is with me. Asking the scholars we know whether Zakah (obligatory charity) is due on this money, some of them give us the answer that Zakah is due on it, whereas other scholars state that Zakah is not due on it. It should be known that the sum was received by me a long period after his absence while we know nothing about him. Now I am confused about this matter. Since it is stated in Allah's (Glorified be He) Book to ask scholars about matters unknown to us, I refer the matter to Your Eminence to give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Is Zakah due on this sum? I fear that this sum might all be spent by being paid in Zakah without its owner coming to receive it.

A: If the reality is as you mentioned, the case of this person should be referred to the Shar`y Court to apply the procedures of a missing person.

As for the money allocated to him from the estate of his father, there is no Zakah due on it until its owner knows about it. To put it in plain words, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) of Zakah due on it begins when its owner both knows about it and has the ability to possess it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18487

Q: I present to Your Eminence the following issue: My father (may Allah be merciful to him) died on 24 Dhul-Hijjah, 1415 A.H., i.e. six days before a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) had passed on his property. There is disagreement among the inheritors; some of them say that it is obligatory to pay Zakah (obligatory charity) on his wealth,

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since it is purer for the money; whereas others hold the opinion that Zakah is not due on this money. We hope that Your Eminence would inform us about whether Zakah is due or not in this case. It should be known that the Zakah due on it for the year 1414 A.H. was paid in full.

A: If the reality is as you mentioned in the question, which is that your father died before the elapse of a Hawl, there is no Zakah due on him, since he died before the elapse of a full Hawl on his property. Each heir should pay the Zakah due on their share of the inheritance if it reaches the Nisab or more, whether by itself or when added to other money or commercial commodities and a Hawl passes since the death of the testator. The rate of Zakah that must be paid is 2.5%.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18499

Q: About fifteen years ago, my father (may Allah be merciful to him) bought a plot of land on which he later built a one-floor house for our residence. After his death, my mother exploited the little sum of money she had at that time in building part of the second floor. Then after that we moved to another place to continue our life and education,

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where we rented a house to live in since we were young. After our graduation from university, none of us thought to go there to complete the construction of the house and live there. The reason behind this was that none of us could afford the price the other inheritors' shares in inheritance, particularly the married sisters. Accordingly, this gave way to the decision to sell the house as it was, in order to give each one his or her share of inheritance according to Shari`ah (Islamic law). Yet when we decided to sell, the price offered was little, and we were not in dire need of money. This took place almost five years ago, when my mother said that we could postpone the sale for sometime so that its price might increase, or it might happen that one or some of the brothers can afford the shares the other siblings had in inheritance and move to live there. The situation continued until the house was sold a month ago at almost twice the price that was offered in the past five years.

Now my question is: Is Zakah (obligatory charity) due on this? If so, is it due on the previous or the latter price?

A: If the mentioned house was put up for sale during this period, Zakah becomes due on its price for each year. The Zakah is due on the inheritors, each according to his share of the amount, if the share hits the Nisab (the minimum amount on which Zakah is due) or more. On the other hand,

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there is no Zakah due on the inheritor whose share is less than a Nisab. If there was hesitation regarding whether to sell the house or keep it as property for the inheritors, there is no Zakah due on it unless it is rented. In this case, each inheritor should pay the Zakah due on his or her share of the rent if it reaches a Nisab and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on it.

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The third question of Fatwa no. 18494

Q 3: Companies are registered in the Commercial Registrar of the State by the body concerned, where both their capital and the amount of total shares are determined and well known. They pay Zakah (obligatory charity) to the State and distribute to the shareholders the rest of the profits, each according to his shares. Is the owner of shares obligated to pay Zakah, whether he was a shareholder or a buyer of shares? Should he pay Zakah on the capital of his shares according to their market value during or upon the end of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? It is worth mentioning that the number of his shares increases and decreases as a result of speculation, since he sells when the price of a share increases and buys when it decreases.

A 3: If the company pays all the Zakah due on the profits, there is no Zakah due on the shareholders regarding the rest of the dividends they receive from the company, provided they have authorized the company to pay Zakah on their behalf. On the other hand, if the company does not give Zakah

in full, it is Wajib (obligatory) on the shareholders to pay the rest of the Zakah due on them out of the dividends they receive. The shareholders should also pay Zakah on the shares if they are intended for sale, since, in this case, they are considered commercial commodity.

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The second and third questions of Fatwa no. 18690

Q 2: If I have shares in a joint stock company outside the Kingdom of Saudi Arabia, for example, in America, is it Wajib (obligatory) on me to pay Zakah (obligatory charity) on just the profits or on both the dividends and the capital?

A 2: Zakah of shares intended for trade is due on both the capital and dividends upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The Hawl for the dividends is the same as the Hawl for the original capital. On the other hand, if the shares are intended for use but are not for sale, Zakah becomes due on just the profits.

Q 3: When giving Zakah, I try my best to be as accurate as possible in calculating it. Yet perhaps there occurs an unintentional lack in Zakah. Does the Sadaqah (voluntary charity) that I give, apart from Zakah, cover the deficiency in Zakah, if any?

A 3: It is Wajib on every Muslim to be as accurate as possible in calculating and giving Zakah whose amounts, praise be to Allah, are fixedly defined. Yet if unintentional deficiency occurs

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in giving Zakah after sparing no effort in this regard, the Sadaqah you give voluntarily makes up for the deficiency in the obligatory Zakah, as indicated by the Sunnah (whatever is reported from Allah's Messenger, peace be upon him).

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Fatwa no. 19382

Q: I have an account at Al Barakah Investment and Development (one of Dallah Al Barakah Group companies). This company deals in Islamic investments (Mudarabah (speculation), lease, Murabahah (sale with an agreed profit margin), etc.), whereby it collects money and invests it in business, real estate, industrial or agricultural projects within the Kingdom of Saudi Arabia or in Muslim countries, in order to serve Islam and Muslims. We receive annual profits in return.

Should I pay the Zakah (obligatory charity) on my wealth annually on the capital I paid to this company, or on the profits I receive annually? What is the rate of Zakah that I have to pay?

A: With regard to the Mudarabah and Murabahah shares, you are to pay Zakah on both the capital and the profits when one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on the capital. With regard to the shares which are held in agricultural, real estate and industrial companies, Zakah is due on

the profits if they reach the Nisab (the minimum amount on which Zakah is due) on their own or when added to others, and a Hawl passes. The rate of Zakah is two point five percent (2.5 %). With regard to the assets, Zakah is not due on them if they are not intended for sale. Otherwise, Zakah must be paid on them and their profits when a Hawl passes as it is the case with all other commercial commodities. If the agricultural companies produce grains, dates or grapes, then the prescribed Zakah must be paid on them if the amount of each of them reaches five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) or more.

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The second question of Fatwa no. 19644

Q 2: A man died leaving behind: 1) a sum that has remained in the bank for four years without paying the Zakah (obligatory charity) due on it; 2) a plot of land that is leased, where the lease remained in the Real Estate office for four years; and 3) a sum of money owed to him by the State, without paying the Zakah due on it. I am the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) for the estate to collect the sums and distribute them among the heirs. Should the Zakah due on these sums be paid before distributing them or should each inheritor be informed of the amount of Zakah due on his share of inheritance to undertake it?

A 2: Each one of the inheritors should pay the Zakah due on his or her share for the past years since the death of the inherited person; each one of them should give 2.5% of his or her share for each year that passed on it. As for the money owed to them by the State, each one of them should give the Zakah due on his share after receiving it

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and when a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since receiving it, provided the share reaches the Nisab (the minimum amount on which Zakah is due).

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The first, second, fifth, and sixth questions of Fatwa no. 19643

Q 1: My company prepares an annual budget that reflects its financial position. It includes its assets and payables as of a certain date. Should Zakah (obligatory charity) be calculated on the company's properties that exist at the end of the year or on those which existed at the beginning of the year and for which a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed? How can a Hawl be calculated given that the balances that existed at the beginning of the year change as a result of the business results of the company?

A: A: The answer to this question needs to be explained through the following rulings:

1- As for the company's properties intended for sale, Zakah of 2.5% becomes due on them as per their value at the completion of a Hawl.

2- As for the company's properties intended for lease, there is no Zakah due on these properties themselves.

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However, Zakah of 2.5% becomes due on any rent received from them if it reaches the Nisab (the minimum amount on which Zakah is due), either by itself or by adding the same to other returns, upon the passage of a Hawl from the time of the contract.

3- There is no Zakah due on the company's properties not intended for trade, i.e., not intended for sale or lease, but for only acquisition and use, such as the company's headquarters, warehouses, showrooms, factories, machines, equipment, and tools designed to operate it, and the like that are necessary the company to carry out its activities.

4- As for the company's balances of gold, silver, and other coins and notes such as Saudi Riyals, Zakah of 2.5% becomes due on them if they reach the Nisab and a Hawl has passed on them. The Zakah due on their profits should be paid upon paying the Zakah due on their asset, even if a Hawl has not yet passed on the profits, since the Hawl for the profits is the same as the Hawl for the original asset.

There are two ways to determine the completion of a Hawl on the balances:

First: The earnings of the company should be dated, and the Zakah due on each sum should be paid upon the passage of a Hawl from the date it is received.

Second: The company can appoint a certain time for paying the Zakah, such as Ramadan, provided that the Zakah due on a sum is not delayed once the related Hawl has been completed to preserve the rights of the poor and the other categories of Zakah recipients and discharge one's responsibility

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by fulfilling this great Rukn (integral pillar) of Islam.

5- Any payables of the company do not render it exempt from paying the Zakah due on the properties in its possession.

6- Zakah becomes due on the receivables of the company whatever their terms may be upon the

passage of a Hawl if they are due on a solvent and non-procrastinating debtor and the creditor is able to get their money back. However, if the debt is due on an insolvent debtor where its owner does not know whether they will get their money or not, or if it is due on a solvent debtor who is a procrastinator from whom the creditor cannot get their money back either because they do not have what proves their right before the judge or because they have such proof but the ruler does not assist them in obtaining it - such as the case in some countries that do not advocate people in obtaining their rights - Zakah is not Wajib (obligatory) on the creditor unless they take possession of their money at which point Zakah becomes due on it upon the passage of a Hawl.

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Q 2: Verily, the goods of the company consist of items most of which their value decreases with the passage of time, such as cars. Previously, all these goods were re-valuated at the end of each year for the purpose of calculating the Zakah (obligatory charity), through adding 5% to their cost price. It should be known that we used to put aside sums of their profits, each year, to cover their declined value.

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Should these goods be evaluated according to the prevailing market price at the closing date of the accounts? Should the reserve that has been spared of the profits, which accordingly reduced the profits, be returned to the profits for the purpose of calculating Zakah, or not?

A 2: What is Wajib (obligatory) is to evaluate these goods upon the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) according to the market price, whether it increases or decreases. This is the justice that neither harms the owner nor affects the right of the poor and others of the categories of Zakah recipients. There is no need to add the percentage of 5%, or to spare any of the profits for the expected decrease in their value.

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Q 3: The company possesses a group of stocks and shares in other companies, some of which are local companies that are subject to Zakah (obligatory charity) according to the regulations of the Kingdom (of Saudi Arabia), whereas the other companies are outside the Kingdom and are not subject to Zakah, but may be subject to taxes. These are long-term investments, i.e. their acquisition is not for the purpose of using them in trade, and it is not the intention of the company to sell them in the foreseeable future. Is it the investments inside or outside the Kingdom of Saudi Arabia or both of them that should be calculated in Zakah? Should Zakah be paid on both these investments along with their dividends or only on their dividends? With regard to the dividends, should their Zakah be paid upon receiving them, or upon the passage of a complete Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the date of receiving the profits?

A 3: Shares are of two types. First, commercial shares whose owner wants to offer them

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for buying and selling. As for this type of shares, Zakah is due on both the shares and their dividends, according to the market price upon the completion of one Hawl. The Hawl for the dividends is the same as the Hawl for the original capital. The amount of Zakah due on the total is 2.5%.

Second, fixed shares whose owner wants to invest but not to put them up for sale in the market. As for these shares, Zakah is due on their profits upon the passage of a Hawl from receiving them. There is no Zakah due on the origin of the shares. The amount of the due Zakah is 2.5%.

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Q 4: Our company has surplus sums of Zakah (obligatory charity) that have not fully paid during the year and another Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on them. It is to be noted that these amounts are not frozen, but invested with the other funds of the company. How should we deal with this surplus? Should the principal of the surplus money alone be paid as Zakah, or should it be given in Zakah along with its profits?

A: Zakah should be paid once it is due. It is impermissible to postpone paying it to its Shar`y (Islamically lawful) recipients, whether for the purpose of increasing it for its recipients or out of negligence because any such delay makes it lose the condition of being paid immediately in addition to making it miss many of its Maslahahs (public interests), such as satisfying the needs of the poor, helping them pay their debts, and other purposes for which Zakah was ordained. With regard to the profits of the amount of Zakah you delayed paying, only 2.5% of the profits must be paid as Zakah.

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In other words, you should not pay the entire profits in Zakah because the Zakah money remains the possession of its owner until they hand it to its recipients or to their delegate.

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Fatwa no. 19758

Q: I would like Your Eminence to issue me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the following incident: Out of Allah's vast grace I own several commercial enterprises (commercial commodities) in different parts of the Kingdom of Saudi Arabia. The revenues and losses of these companies vary from one year to another as some realize profits while others lose. I do not know how to calculate the Zakah (obligatory charity) due on these companies.

Is it Haram (prohibited) to add up the profits and subtract the losses of these companies and pay Zakah on the total sum? Or is it Wajib (obligatory) on me to keep these sums separate, in the sense that I should pay the Zakah due on each company funds separately? Please give me a Fatwa, may Allah reward you with the best reward.

A: You should pay the Zakah on the total income of all your companies, i.e., you should add up their profits and pay 2.5% of the total upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). You should also evaluate the commercial commodities in your possession

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upon the completion of a Hawl since their purchase and pay Zakah of 2.5% of their estimated current value.

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Fatwa no. 19768

Q: A family possesses some shares that earn them a yearly income for their living expenses. This is the only source of income for them. How can Zakah (obligatory charity) due on these shares and their proceeds be calculated? It should be known that the real value of these shares decreases every year due to the drop in the market value of shares, which sometimes forces the family to sell part of the shares to meet their expenses. May Allah reward you with the best of rewards.

A: If these are fixed shares in an electricity or transportation company or the like, Zakah becomes due on the yields of these shares once they reach the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on them. On the other hand, if these shares are used in speculative transactions to gain profit, Zakah becomes due on both the capital along with its profits upon the passage of a Hawl. The Hawl for the dividends is the same as the Hawl for the original capital.

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Fatwa no. 20259

Q: I have an investment account at the Islamic Gulf Investment Company according to the contract of Dar Al-Maal Al-Islami Trust (DMI) belonging to the private offices of His Royal Highness Prince Muhammad Al-Faysal. The company deposits the profits to my account each year.

Should I pay Zakah (obligatory charity) on the principal amount I deposited in my account? Or should I pay Zakah on the annual profits, without the principal, upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? Or should I pay Zakah from the deposited money, the principal and the profits added to the principal upon the passage of a Hawl? It is to be noted that the officials in the abovementioned companies told me that Zakah should be paid on the annual profits without the principal. I would like Your Eminence to give me a clear and comprehensive answer. May Allah reward you with the best.

A: It is Wajib (obligatory) on you to pay Zakah for both the principal and its profits upon the completion of a Hawl on the first. The Hawl for the profits is the same as the Hawl for the principal.

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Fatwa no. 20501

Q: After the death of our father we received a sum of money from the state as compensation for our agricultural lands through which a public road passed. At that time we were still young, i.e., we had not yet reached puberty. The sum was deposited for us at the bank by our paternal uncle who was our legal guardian. Upon reaching the age of puberty we asked him for our money whereupon he brought it to us. We embarked on building a house to live in. However, some of our relatives told us that there is Zakah (obligatory charity) due on this money and that our uncle did not pay the Zakah due on it during the whole period it was kept at the bank.

A - Should Zakah be paid on this money for all the past years or does Zakah become Wajib (obligatory) on us only after we received it, which was a year ago? The sum is only 114,740 Saudi Rials.

B - If it is Wajib on us to pay Zakah for this money for the past years, should we pay it in annual installments? It is to be noted that the money belongs to me, my mother, and my sister, that we do not have a fixed income and that both my sister and I are still school students and we live with my mother and her husband.

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A: If the reality is as mentioned, it is Wajib on each one of you to pay the Zakah due on his share of this money for each of the years that passed without paying such due Zakah. The rate of Zakah that must be paid is 2.5%, i.e., two Riyals and a half for each one hundred Riyals.

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The third and fourth questions of Fatwa no. 20453

Q 3: My father (may Allah be merciful to him) has a balance in a bank. Is Zakah (obligatory charity) due on this balance, which should be paid by the inheritors after his death? This matter resulted in delaying the procedures of distributing the inheritance.

A 3: All the money and real estate left by the deceased, their ownership shall be transferred to his heirs upon his death. All the rulings pertaining to this property, whether those of Zakah or any other rulings, become the responsibility of the inheritors, not the deceased. Accordingly, upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on the estate from the time the inheritors managed to divide it among themselves, it becomes Wajib (obligatory) on each inheritor to give the Zakah due on his or her share if it reaches a Nisab (the minimum amount on which Zakah is due). If you are quite sure that your father did not give the Zakah due on his property, Zakah due on him for the year(s) he did not pay it should be given on his behalf before distributing the estate, so as to discharge his obligation.

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Q 4: My father (may Allah be merciful to him) left us two houses that are rented for a monthly sum of money. Is Zakah (obligatory charity) due on this sum that is given to the minors? I hope Your Eminence will clarify

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what should be done regarding the two houses. May Allah reward you with the best!

A 4: If the rent of the two houses reaches a Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it from the time of the lease contract, 2.5% of it should be given in Zakah by the minors' guardian. On the other hand, if the rent is spent for fulfilling the needs of the minors before a Hawl has passed on it, there is no Zakah due on it.

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Fatwa no. 20362

Q: My father (may Allah be merciful to him) died leaving behind an estate that included some cash at banks. It took more than two year to divide this cash among the heirs for reasons beyond our control and because some heirs were abroad and they were delayed in engaging an attorney to refer to the court and the related banks regarding the division of the estate.

1 - The Zakah (obligatory charity) due on the abovementioned cash has not been paid since the death of our father (may Allah be merciful to him) and more than two Hawls (two lunar years calculated from the time a property reaches the minimum amount upon which Zakah is due) have passed on them. Should the Zakah be paid on the shares of the heirs as a whole,

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or on each separate share? What is the due amount of Zakah?

2- What is the ruling if one of the heirs delays or refuses to pay the Zakah? Will our late father be held accountable for this?

3- The estate includes some receivables and we know that some debtors do not have the ability to repay their debts at the present time. Is it permissible for the heirs to waive these debts and consider them as part of the Zakah due on their money?

4- What is the ruling on using the Zakah to buy a real estate that generates an annual rent to be paid to the poor and needy?

I request Your Eminence to provide us with a written answer to the abovementioned questions so that we can put it before the heirs.

A: 1- If the reality is as you mentioned, there is no Zakah due on the money of your late father for the two years during which the estate remained undivided because each heir was unable to gain possession of their share of the inheritance due to reasons beyond their control as well as the absence of some of them. This resulted in delaying the division of the estate as has been mentioned. Therefore, the share of each heir takes the same ruling as the property that one does not own with full control. Full control is one of the conditions required for Zakah to be Wajib (obligatory). When each heir possesses their share of the estate, Zakah becomes due on the share that reaches the Nisab (the minimum amount on which Zakah is due), at which point the heir should pay 2.5% as Zakah upon the passage of a Hawl.

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2- It is Haram (prohibited) on whoever Zakah becomes to delay or procrastinate paying thereof. Rather, they should hasten to pay it to its due recipients, since this is the only way for them to be discharged of this obligation. If the heirs had been able to divide the estate without facing hindrances beyond their control but delayed in dividing it out of laziness or negligence, then Zakah would have become due on each heir whose share reached the Nisab upon the completion of a Hawl from the time of their ability to divide the estate. It is Haram to delay paying it beyond its due time. There is no

sin on the part of your late father if all or some of the heirs delay paying the Zakah due on their shares, provided he had already paid the Zakah due on his properties during his lifetime. This is because all the money, property, etc. left by the deceased is transferred to the heirs upon his death; all the rulings pertaining to this property, i.e., Zakah and so on, become the responsibility of the heirs and not the deceased.

3- As for the debts owed to your late father by other people, if the debtors are too insolvent to repay the debts, the heirs should pay Zakah for this money for one year if they get them to be on the safe side. It is impermissible for the heirs to waive the debts and consider them a part of the Zakah money. The wisdom behind this is to protect their money by means of their money and because Zakah involves giving and taking. On the other hand, if the debtors are among Zakah recipients, it is permissible for the heirs to give them money from the Sadaqahs (voluntary charities) and Zakah due on their property to help them pay off their debts.

They should expect good reward from Allah (Exalted be He) for doing this.

4- As for purchasing a real estate and the like from the Zakah money in order to spend its rent on the poor and the needy, this is impermissible because the Zakah due on one's property is a right due to the poor, the needy, and the like. Zakah payers should pay it to them immediately as commanded by Allah and His Messenger (peace be upon him). Buying a real estate and the like from the Zakah money is impermissible because: 1) they are prevented from getting their right at its due time; 2) the Maslahah (public interest) and the wisdom behind Zakah is missed; 3) this was not done by the Messenger (peace be upon him) nor his Sahabah (Companions of the Prophet), and it does not have a basis in Shari`ah (Islamic law). Therefore, every Muslim man and woman should follow what Allah and His Messenger commanded, since this implies all goodness, and no one should introduce any Bid`ah (innovation) in Allah's religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20839

Q: Is it Wajib (obligatory) on each heir to pay Zakah (obligatory charity) on their share upon receiving it, for the six years? Or should the due Zakah be paid out of the total property before it is divided among the heirs? We request that Your Eminence will answer this issue in detail.

A: It is Wajib on each heir to pay the Zakah due on their share of the inheritance if it reaches

a Nisab (the minimum amount on which Zakah is due) or more, either by itself or through being added to one's other properties or commercial commodities. The Zakah becomes due from each heir for each year following the death of the inherited, unless there is a Shar`y (Islamically lawful) impediment that prevents the inheritance from being divided among the heirs, in which case the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) begins from the time they receive their shares. The rate of Zakah that must be paid is 2.5%.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14225

Q: Is it Wajib (obligatory) to pay Zakah (obligatory charity) on the gold and silver used in swords, daggers, belts, and the like? It should be noted that there are some swords and daggers that are mostly made of gold or silver. May Allah grant you success.

A: Zakah is obligatory on swords made of gold and silver or any decorations of these two metals (gold and silver) inlaid on them, if the gold or silver reaches the Nisab (the minimum amount on which Zakah is due) either by itself or when added to other money and commercial commodities and they complete a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while under ownership.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13909

Q: As you know - may Allah bless you - there are many car accidents that result in people's deaths. In such accidents the driver may survive while some passengers may meet their death. The driver remains imprisoned till the Diyahs (blood moneys) for the murdered persons are paid in the Shar`y court of this country. The collection of Diyah or Diyahs may take a long time, which results in the driver remaining in jail for a long period of time. As a solution to this problem, our tribe decided to initiate a fund confined to car accidents that take place unintentionally. The money of the fund is collected from every person in the tribe who is able to drive his own car and earn his living. Each one of these persons pays one thousand riyals, which is kept by the secretary of the fund. In the case of an accident, Allah forbid, the closest relatives of the driver approach the secretary of the fund to borrow from him the required Diyah to pay to the concerned body who then releases the imprisoned driver. The driver then starts to collect the Diyah from Al-`Aqilah (the paternal relatives of the unintentional killer who has to pay blood money), as stated by the Shari`ah (Islamic law). Upon collecting the Diyah, he repays to the fund the sum borrowed on his behalf by his closest relatives. This money remains as the capital of the fund. The fund is neither established

for the purpose of trade nor is its capital involved in any kind of trade, i.e. its balance is fixed with no increase or decrease except when new members join it or old ones leave it.

My question is: Is it Wajib (obligatory) on this fund to pay Zakah (obligatory charity)? It is worth mentioning that every one thousand riyals of the capital of the fund belongs to a separate person. I trust Your Eminence to kindly answer this question. If paraphrasing the question in the answer will render the meaning clearer, this will be more convincing In sha'a-Allah (if Allah wills). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: For the person who intends to get back his contribution at some point, he should join this thousand riyals to his other money and pay the due Zakah on it every year until he gets it back from the fund or cedes it. On the other hand, for the person who does not intend to get it back, there is no zakat due from him on this sum.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14627

My fellow citizens of Al-Bahah set up a charitable co-operation fund about twenty years ago. The contributors of the fund included my tribe's male persons who reached fourteen years of age. Every participant pays an annual subscription specified by the notables of the tribe and deposited with the fund's secretary. It is worth mentioning that the objectives of this fund are charitable, including helping any

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of the tribe's members who may encounter any accident or disaster. We carry out some charitable projects that benefit the people and the youth of the village; such as road lighting, forums, gatherings, fencing the fields of physical exercise and graves, asphalting roads, etc, which benefit the public, the village and its people.

By the virtue of our status among the people of the tribe and their trust in us, praise be to Allah, they entrusted us with the fund's secretarial duties. We have been receiving the annual contributions and registering them in an account on behalf of the fund, and then we deposit the sum in our own account. My brothers and I want to add a percentage of our own Zakah (obligatory charity) to the fund in order to increase its cash liquidity. Yet some people of the tribe have come to the opinion that this is not permissible, and that adding a specific percentage to the fund counts as Riba (usury). As we keen to follow the noble Shari`ah (Islamic law), we trust Your Eminence to issue us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following:

1- Is there Zakah due on the money of the fund on which several years have passed and it has exceeded the Nisab (the minimum amount on which Zakah is due) since its first year?

2- Is it permissible for me and my siblings to allocate an annual percentage of our Zakah to this fund?

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3- Is it Haram (prohibited) and Riba to allocate an annual percentage to the fund even from our own Zakah or from our money, and sometimes the rate is fixed at 10%?

We are waiting for your Fatwa to work accordingly and to inform it to the people of the village. May Allah reward you with the best, bless your life and grant you well-being. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: First, the ruling on the obligation of Zakah on the money of the donation fund varies according to the intention of the donors. We have already issued a Fatwa on this. The Fatwa reads: If the reality is as you mentioned and the donated sums will not return to the donors and will be spent on other charitable channels if the project fails, then there is no Zakah due on them. On the other hand, if they are intended to be returned to their owners in case the project fails, Zakah becomes Wajib (obligatory) on the share of each person upon the completion of a Hawl (one lunar year calculated

from the time a property reaches the minimum amount upon which Zakah is due).

Second, it is not permissible to pay Zakah to this fund.

Third, it is not permissible for you to dispose of the money of the fund, since it is a trust in your charge. Thus you must preserve it. If it is possible to give part of the money to someone to invest in return for a certain percentage of the profits, such as one half or suchlike, there is nothing wrong in this.

As for donating from your money to the fund, there is nothing wrong in this. Donation has nothing to do with Riba.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17850

Q: We want Your Eminence, may Allah reward you with the best, to issue us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the following matters:

1- Some of my brothers and I have founded a charitable association with the purpose of helping each other. On 30/3/1415 A.H., we agreed to put a sum of one hundred and ten thousand (110,000) riyals as capital into the association. The sum was to be exploited by the members and non-members in buying and selling their requirements. The capital was further boosted by monthly installments for ten months, where each member paid five hundred (500) riyals per month. The last installment was paid at the end of the month of Dhul-Hijjah, 1415 A.H. when the total sum reached one hundred and sixty-five thousand (165,000) riyals.

2 - From 30/5/1415 to 30/2/1416 A.H. we have purchased five cars, with their total profits during that period

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hitting 69,885 riyals. It should be known that these are the profits of the cars sold in installments, and that the last installment of the sold cars is due at the end of 12/1418 A.H.

3- The business of buying and selling is continuant and will not stop at this extent.

4- When we reviewed our records and made an inventory of what we owned and what we owed, we wanted to know the Zakah (obligatory charity) due on this money. Thus we want Your Eminence to issue us a Fatwa on how can we calculate the Zakah due on this money and the time we should pay it? If we want to pay the Zakah in Ramadan 1416 A.H., as a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on the paid capital (110,000 riyals) on 30/3/1416 A.H., what is obligatory on us to do, as we delayed its payment from 30/3/1416 A.H. until the blessed Ramadan of 1416 A.H.? Is it permissible for us to pay the Zakah due on all the money at once (the capital along with the profits)?

Notice: According to our records, the activity of the association until 30/2/1416 A.H. reached 234,885 riyals. This sum is a debt due on some members of the association, i.e. monthly installments the last of which is due on 30/2 1416 A.H. As for the cash, I have only 25,731 riyals.

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Please advise us, may Allah reward you with the best.

A: Zakah is Wajib (obligatory) on both the capital and its fixed profits whether those received or those yet to be received after the passage of a Hawl from the date of possessing the money. It is not permissible to delay the payment of Zakah beyond its due time. Rather, it must be paid in its due time.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family,

and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18805

Q 2: I am participating in a cooperative fund that extends for twelve months. The total sum owed to me was ninety thousand Yemeni riyals, which I received in three installments:

I: A sum of 36 thousand YR.

II: A sum of 36 thousand YR.

III: A sum of 18 thousand YR.

Is Zakah (obligatory charity) Wajib (obligatory) on the above-mentioned sums? If so, how much is due?

A: It is Wajib on you to pay Zakah on the money you have if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since then. Whether the money is at your disposal or a share in a cooperative, you should pay the Zakah on both it and its profits. The Hawl of the profits is that which passes on their original capital.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15981

Q: We are a group of ten young people who have established a cooperative fund. Each one pays an amount of 100 Riyals per month. The objective of this cooperative fund is to exploit it in the coming days, In sha'a-Allah (if Allah wills), in trade and investments that earn us lawful profits. Another objective of this fund is to offer loans to its members only.

Is it obligatory to pay Zakah (obligatory charity) on the money collected in this fund? How can we calculate Zakah due on it? When should we pay the due Zakah? Please explain this issue for us in detail.

A: It is obligatory to pay Zakah on the money of the aforementioned fund upon the elapse of every Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) through evaluating the commodities in its possession that are offered for sale according to their current market price at the completion of a Hawl, in addition to the cash amounts that are in the fund, which are added to the estimated value of the commodities and 2.5% is paid of the total as Zakah, i.e. two and a half Riyals for every hundred Riyals.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second Question of Fatwa no. 21559

Q 2: Our family formed a cooperative society based on a certain amount of capital. After the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), is Zakah due on this capital? May Allah safeguard you.

A: If this society is based on investment, Zakah will be due on its capital if it reaches the Nisab (the minimum amount on which Zakah is due) and the Hawl has passed. The same applies to profits. However, if it is a non-profit-making society whose profits are not earned by shareholders and will be given in charity if the project incurs a loss, no Zakah will be due on it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. 21471

We, 14 persons, agreed to establish a society which we called 'Cooperation Fund'. The idea is that each of us pays 500 Riyals as the fund's capital. Later, each person should pay 100 Riyals per month. This began in 4/1420 AH and continues up till now without anyone having withdrawn. However, we agreed on a provision permitting others to join provided that they pay a sum of money equal to that paid by each of us in order to have a total of equal balances so that accounting

might be easier. Our objective is to collect money in order to lend to those in need to. The loan will be repaid in monthly installments by virtue of a guarantor, necessary documentation and so on. This means that the fund capital is circulated out of and back to the fund through loans given and paid off. Moreover, any person has the right to withdraw freely after the passage of one year. Furthermore, expenditure is restricted to the fund's expenses pursuant to documented bonds. In fact, we are still confused regarding Zakah (obligatory charity): should we pay it out of the fund's capital? How should this take place? Or, should it be paid in proportion to the amount paid by each person, i.e. be paid individually out of their shares in the fund? I hope that you will instruct us on the right position and tell us how much we should pay and in what manner. Is Zakah due after the passage of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on the sum of money in the fund, or on the whole capital consisting of money in the fund and loans? Please, answer us, may Allah reward you with the best!

A: Each person should pay Zakah due on his share of the fund once the Hawl has passed. This is regardless whether their share is still in the fund or a receivable. However, it is unobjectionable for all of you to authorize one of you to pay Zakah when due on your behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

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The fifth question of Fatwa no. 18425

Q5: I have a sum of money collected from the tribesmen and put in my possession to invest it. This money is also used to pay for any tribe owing us blood money or for assistance to other tribes. It is similarly used as a grant given for marriage or for a person who owes someone blood money or such things. So, the money in my possession is used in these areas. After one year of having this money in my possession I gave the Zakah (obligatory Charity) due on it, but some of the tribesmen said that Zakah is not due on this sort of money on the pretext that the money we grant to someone getting married or to someone owing blood money constitutes Zakah for that money. Is it obligatatory to give Zakah on this money after one year of having it in my possession, or is it sufficient to use it in the aforementioned areas? Please provide us with your counsel. May Allah reward you!

A: Zakah is not due on the money collected for the purpose of aiding the needy, as this money is no longer in its owners' possession, but it has been dedicated for donation, Sadaqah (voluntary charity), or solving problems.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 18404

Q: Some tribes or clans impose fifty Riyals on each and every individual and they deposit such money in a money box for the vicissitudes of time, namely accidents

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and blood money.

What is the ruling on giving Zakah (obligatory charity) on this reserved money, and the ruling on forcing the tribe to pay blood money even though the Shari`ah (Islamic law) has enjoined that it be taken from Al-`Aqilah (the paternal relatives of the killer who has to pay blood money). I ask Allah (Exalted be He) to bless your efforts and prolong your life in obedience to Him.

A: Zakah is not due on money collected for the purpose of aiding the poor, as those granting this money no longer own it, and its recipients are among those to whom Zakah is given; namely the needy and those in debt.

Furthermore, it is impermissible to force anyone to pay a given amount of money monthly or even annually, but it can only be paid voluntarily, as the Prophet (peace be upon him) said: ﴿The property of a Muslim is unlawful (to take), unless (he gives it) willingly.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 20085

All praise be to Allah alone, and may peace and blessings be upon the last of the Prophets, to proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to the Mufty (Islamic scholar qualified to issue legal opinions) from the head of the Saudi Red Crescent

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Friend Committee in Najran. The question has been referred to the committee from the Secretariat General of the Council of Senior Scholars with number (7204) and date (30/11/1418 AH), and reads as follows:

According to the directives of His Royal Highness, Prince of Najran, the Saudi Red Crescent Friend's Committee has been formed in Najran, and accordingly an account for donations has been opened in the Bank of Riyadh for the benefit of this committee. The committee, in turn, manages the process of financing the projects and goals of the society in the city. Among the functions of the Saudi Red Crescent is to provide emergency medical services for the patient and those injured in traffic accidents inside or outside cities and take them to the nearest health center or hospital. The society also shoulders the responsibility of enlightening and training the common people how to give first aid and how to rescue those in health crises.

This being said, we would like to know the ruling on accepting Zakah (obligatory charity) for this non-profit organization.

After the committee has reviewed the question, they answered that it is impermissible to give Zakah except to its legal recipients that Allah (Glorified and Exalted be He) has named in the Qur'an: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.)

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Therefore, it is impermissible to pay Zakah money for these medical services or for any other non-profit organization. These projects can be financed from donations and Sadaqah (voluntary charity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. 17940

Q1: Would you please inform us about the ruling on a non-profit organization which has raised financial contributions with the purpose of aiding the poor the fatherless who are also poor and have none to provide for them. This money has not yet been used up. It has reached the Nisab (the minimum amount on which Zakah is due) and has been in our possession for one year. Is Zakah (obligatory charity) due on this money, given that it is not possessed by one individual and each individual's share of this money does not reach the Nisab? We hope to receive a conclusive answer. May Allah bless your efforts!

A1: Zakah is not due on the money of non-profit organizations which has been raised with the purpose of giving it out to the poor, as its purpose is charitable, being given out to a category of Zakah recipients, and it does not have one particular owner.

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May Allah grant us success, May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 15347

Q 1: Firstly: we have a government-run clinic which has a committee taking care of its needs. The members of the committee collected from their own money Sadaqah (voluntary charity) for the sake of covering the shortages in the requirements of the clinic. A whole year has elapsed now and Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed over some of the saved money. Is Zakah (obligatory charity) Wajib (obligatory) on it? What is the ruling on this?

Secondly: there is a sum of donations similar to the aforementioned sum of money, and it is in the possession of the committee of a Masjid (mosque). It is a charitable committee whose efforts are dedicated to carrying out repair works in the Masjid and to look after it. A year has elapsed now while some of such money is in possession. What is the ruling concerning it? Is Zakah Wajib on it? Please advise on this matter. May Allah reward you with the best!

Thirdly: there is a sum of money issued by the Ministry of Endowments for the purpose of providing the district mosque with lights and water. A year has elapsed now while part of this money is in possession. What is the ruling of Zakah on this some of money?

A 1: If these funds, which were collected form people as donations

to supply some of the clinic's provisions and to undertake repair works at the Masjid, will not be returned to their donors, Zakah is not Wajib on them even if Hawl passes. This is because they become no more the ownership of the donors once donated for such facilities.

Similarly, there is no Zakah on the issued money from the Ministry of Endowments for the purpose of providing the district Masjid with lights and water, even if Hawl passes. Rather, it should be spent in the intended purpose of issuing.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16350

Q: The Charitable Organization for Teaching the Noble Qur'an at Abha has in its possession the funds of Zakah (obligatory charity) and Sadaqahs (voluntary charity) collected from some benevolent people. Some of these funds have been transferred to us this year 1413 A.H. Others were transferred the last years. We want to fulfil or obligations that may be due on these amounts of money. So, we want to ask: Is there Zakah Wajib (obligatory) due on them? If yes, what is its percentage, especially those amounts which many Hawls (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) had passed on them while they are in our possession?

A: There is no Zakah due on the donations of benevolent people which are in the possession of the Charitable Organization, even if Hawl passes on them. These amounts of money are intended to support the needy and they have no specific owner. Zakah is Wajib on the money which has a certain owner. It should be known that it is impermissible to delay the paying of sums of Zakah

for their beneficiaries after the due time.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First and fourth questions of Fatwa no. 17071

Q 1: Is there Zakah (obligatory charity) due on the deceased's designated third of his or her estate for a certain purpose?

A 1: If this third is designated for a philanthropic institution, the there is no Zakah due on it because it is spent in one of the channels of righteousness and has no specific owner. However, if this third is designated for a person or a group of people as a private ownership, then Zakah becomes Wajib (obligatory) on the beneficiary once the conditions of Zakah are met and its impediments are absent.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: My late father had a small house which is rented out to a person. For four years now, I have not received the rent. Whenever I demand the rent, the tenant keeps procrastinating on account of his alleged poverty. When I told some benevolent people about this man's conditions, they gave me Zakah (obligatory charity) of their wealth to give it to him. Someone told me not to give the tenant this money and to regard it part of the due rent.

I should mention that other inheritors who have a share in the property keep asking me to collect the rent so that they can get their due dividents. Is it permissible to take the money of Zakah and regard it as a part of the demanded rent without telling the tenant? Is it permissible for me to file a complaint against him to evict him from the property?

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A 4: You must give the Zakah to the poor person as you were asked to do. It is not permissible for you to keep it without his knowledge. However, if he willingly hands in the Zakah funds to you as a rent after receiving it, then there is no sin on you.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 21329

Q: A man died and left a will stating that on-third of his estate should go to benevolent purposes. I was appointed by the High Court in Jeddah as a liquidator for his estate due to some conflicts among the heirs who submitted a lawsuit against the inheritance administrator. As a liquidator, my responsibilities include collecting money and other revenues relevant to the estate and keeping one-third to be spent on benevolent projects.

As a result, between 16 Jumada Al-Awwal, 1418 A.H. and 4 Safar, 1421 A.H. amounts of money were accumulated under the category of the designated one-third for benevolent purposes. My question is:

1- Is there Zakah (obligatory charity) due on the one-third specified for benevolent purposes? If yes, from which date should it be calculated?

2- Is it permissible to give from this one-third, or the Zakah due on it, some funds for some of the inheritors who fall under one or more of the eight categories of Zakah beneficiaries?

3- Should I pay this Zakah in my capacity as a liquidator for the estate? It should be known that some inheritors do not have trust in the inheriting administrator due to some reservations of other inheritors about him?

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The questioner also asks:

A man died and left a will assigning one-third of his estate for benevolent purposes. I was appointed by the High Court in Jeddah as a liquidator for his estate due to some conflicts among the inheritors who submitted lawsuits against each other. As a liquidator, my responsibilities include collecting money and revenues relevant to the estate and keeping one-third to be spent in benevolent projects. As a result, between 23 Shawwal, 1416 A.H. and 4 Safar, 1421 A.H. some funds were accumulated under the category of the designated one-third for benevolent purposes. My question is:

1- Is there Zakah (obligatory charity) due on the one-third assigned for benevolent purposes? If yes, from which date should it be calculated?

2- Should I pay this Zakah in my capacity as a liquidator for the estate? It should be known that all inheritors do not have trust in one other.

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Zakah is not Wajib (obligatory) on the assigned one-third of the estate for benevolent purposes in both questions because it is earmarked for charitable projects and is not owned by a specific person before

its distribution. It should be spent in the channels specified by the testator. The stated conditions in the will must be fulfilled. This should occur after consulting the Shari`ah court on this matter.

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Fatwa no. 15686

Q: Since the foundation of the Charitable Institution for Teaching the Noble Qur'an in `Asir, it deposits its funds in Al Rajhi Bank. These funds are raised by a group of charitable people, in the form of Zakah (obligatory charity) and Sadaqah (voluntary charity). Please advise us in detail regarding any Zakah due on these funds. May Allah reward you with the best!

Second question: The Institution owns a piece of land which was bought ten years ago for the purpose of an investment project. Due to their inability to bear the costs of such a project, the land was sold this year to finance the building of their headquarter on a piece of land which was secured from the state. Was Zakah due on the land concerning the past years, or is Zakah due on the price after the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) if the money is not spent? Is there Zakah on the deposited funds of the Institution at Al Rajhi Bank for the past years? If yes, what is the ruling concerning the years in which Zakah was not paid? May Allah grant you success! May peace and blessings of Allah be upon our Prophet Muhammad!

A: There is no Zakah due on the funds of the Institution of Teaching the Noble Qur'an because

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they are specified for benevolent purposes and are spent on charitable projects. However, teachers at the Institution should not be paid from Zakah funds unless they are poor. Their salaries should be paid from the voluntary Sadaqah.

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Fatwa no. 21691

Q: My mother (may Allah be merciful to her) died and left a sum of money. All the inheritors, who are adults, have relinquished their shares in the estate and decided to donate it to charitable projects for the sake of our late mother (may Allah be merciful to her). She used to pay annual Zakah (obligatory charity) of this estate which was collected throughout her life. However, we - the children - have some doubts concerning the paid percentage of Zakah she used to give, whether it was exactly 2.5% or a roughly estimated percentage. How should we pay Zakah of the money which we now possess? How many years should we pay Zakah on her behalf before we spend the estate on charitable projects?

A: If the case is as you have mentioned, that all of you as inheritors are adults and there is no one of minor age among you, and you have agreed to spend the estate of your mother on benevolent projects,

then, there is no Zakah due on it. Regarding the doubt on the mother's payment of Zakah in her life, there is no basis for this doubt and you need not to take any further action regarding it.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. 14228

Q: I sold to my brother my share of the inheritance from my late father in return for one hundred thousand riyals. I received ten thousand riyals on the spot with the rest to be received on annual instalments as ten thousand riyals per year for nine years. So far, I have received due of the instalments of six years, which equals sixty thousand riyals. He still owes me thirty thousand riyals. Should I pay Zakah (obligatory charity) due on this money for the past and present years? What should I do, considering that I have not paid Zakah on this money at all. I would like to refer my question to one of the concerned scholars so that I can discharges my obligation to any duties. I fear Allah's Punishment. May Allah grant you a long life!

A: You need not pay Zakah on the installments which you received upon selling your share, if you spent the money before the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). You should annually pay Zakah of the other deferred installments which is 2.5%.

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First question of Fatwa no. 17669

Q 1: What is the Zakah (obligatory charity) on precious raw metals such as gold and silver? Is the Zakah due on them based on the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) or after refining them like crops? Please advise us on this matter. Thank you!

A 1: If gold and silver are kept as property, then, Zakah is due on them if they reach Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) elapses while they are in possession. The Nisab of gold is twenty Mithqals (1 Mithqal = 4.25 grams) while the silver Nisab is one hundred and forty Mithqals. If they are used for articles of merchandise, then Zakah is due on them if they reach Nisab and a Hawl elapses.

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Fatwa no. 18471

Q: We had 11,000 pounds. My father died after the elapse of a year on this sum of money while it was in his possession. He was very sick during the last three months of the year in which he died. Is it obligatory to pay Zakah (obligatory charity) on this money?

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Will our father be held accountable before Allah because of his failure to pay Zakah on it?

A: If the case is as you have mentioned and that one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on this money while your father was alive, then Zakah is Wajib (obligatory) on it. So, it must be paid because his illness during the last part of the year does not exempt him from the obligation of Zakah.

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The first, and second questions of Fatwa no. 14422

Q 1: We live at Al `Abadil in the city of Jizan where we have farms of Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea). However, the government ordered that the Qat be cut, but offered fifty (50) Riyals for cutting every seedling. I obeyed the orders and cut the Qat, so I received a large sum of money, more than twenty thousand (20.000) Riyals.

1- Is it Wajib (obligatory) for me to pay Zakah (obligatory charity) on this money?

2- If it is Wajib, should it be paid upon receipt, or after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due [in case the money is still in one's possession])?

3- In addition, if it is Wajib to pay Zakah, what is the due amount: is it one tenth, half of that, or a quarter?

A 1: If you have already received this money from the State, and a Hawl passed, it is Wajib (obligatory)

to pay Zakah, and the amount due here is 2.5 %.

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Q 2: Someone long ago defaulted on paying his Zakah (obligatory charity) estimated as 5000 riyals, according to him, on the pretext of being extremely poor. To justify, he said he defaulted as he did not know whether there is Zakah due on his money at that time. Is he still liable to pay it? If so, how should he do so when he is poor?

A: He will remain liable for paying Zakah he owes and will have to pay it once it is possible to do so as the debt of Zakah will never be waived.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14737

Q 1: I own a certain amount of gold only for personal use, not for trade. Should I pay Zakah (obligatory charity) for them? If so, please take into consideration that I am in a dire need of it as I am so poor that I cannot pay Zakah and thus default on Zakah one year after the passage of Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). What should I do, Your Eminence Shaykh? Can the Zakah be waived?

A: Zakah is due on the amount of gold once it reaches the Nisab (the minimum amount on which Zakah is due) whether you are in need of it or not.

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The third Question of Fatwa no. 20598

Q 3: A retired man defers receiving his monthly salary for three of four months from the Arab Bank to receive them in total and deposit them in the National Commercial Bank. By the time he deposits the money in the bank, the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) will have passed. Is it right to do so? What should such a person do to discharge the Zakah (obligatory charity) obligation in the correct Shar`y (Islamically lawful) manner? I hope that Your Eminence will answer our questions and send it to us so that we might be able to convince him of the same. May Allah guide you to that which is good and preserve you!

A: A Hawl is calculated from the time money is owned, whether possessed immediately or kept in a bank for a period of time and then transferred to another bank. This is because Zakah payability is conditional on actual ownership of money.

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The second question of Fatwa no. 16061

Q 2: What is the Nisab (the minimum amount on which Zakah is due) of money in Saudi Riyals, if an amount of money completes a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? What is the amount of money payable in Zakah (obligatory charity)?

A: The Nisab of Zakah in Saudi Riyals is fifty-six silver Riyals, or their equivalent in banknotes. As for the payable amount, it is 2.5%.

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The third question of Fatwa no. 21488

Q 3: I have eighty thousand (80.000) Riyals. I use this money in buying and selling cars in installments. Whenever I receive the money of the installments, I buy or sell cars in the same way, but the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and I have nothing (of the money).

A 3: The Hawl for this money starts from the time of owning it. Therefore, at the end of the Hawl, it is Wajib (obligatory) to pay Zakah (obligatory charity). However, selling or buying these cars does not stop the Hawl (for the capital). Thus, the criterion for the Hawl is the capital (mentioned in the question). In addition, if there is profit from this sale, it is included in the Hawl of the capital as a subsidiary, in which Zakah will also be due on it at the end of every Hawl. Moreover, it is Wajib (obligatory) to pay Zakah for these cars which

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are on sale by estimating the value of the capital at the end of the Hawl. However, Zakah should also be paid on the money people owe you, as mentioned above, and any money you got, if any, from selling or buying by the sum of money mentioned in the question.

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Fatwa no. 20938

The Saudi Automotive Services Co. (SASCO) is a joint-stock company that offers a variety of services to Saudi citizens all over the Kingdom based on certain criteria and often location as specified by the Ministry of Transportation. The government of His Majesty the Custodian of the Two Holy Mosques has granted us state aid. Being completely keen to pay our dues to the Department of Zakah and Income Tax, we pay the Zakah (obligatory charity) due on the government-granted aid after the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes and when we possess it. Please, be informed that this aid is different from aid received by Electricity Company. For example, the aid given to this company is a form of subsidy paid by the government to reduce the cost of producing goods and lower prices. As for the aid given to us, it is a reward for our commitment

to offer services to citizens for a relatively narrow profit margin as a result of our abidance by certain state-specified locations and criteria. Your Eminence Shaykh, we would like you to issue us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following:

Is the Zakah paid on this aid conditional upon the passage of a Hawl after possessing and receiving it from the state?

A: Zakah is due on an amount of money given as a gift provided that it reaches the Nisab (the minimum amount on which Zakah is due) and the Hawl passes after it is possessed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth Question of Fatwa no. 20920

Q 5: A man did not pay the Zakah (obligatory charity) due on his money for many years, although it had reached the Nisab (the minimum amount on which Zakah is due). However, the money this man owns now is less than the Nisab. What should he do?

A: Zakah is due on an amount of money which reaches the Nisab if the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed after the money is owned. However, the one who did not pay the Zakah due on the amount of money that reached the Nisab for years is liable for the Zakah due on previous years. The fact that he recently has less than the Nisab does not discharge him from paying the Zakah due on previous years during which his money had reached the Nisab.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20997

Q: My hobby is collecting old and modern coins and currencies. Is Zakah (obligatory charity) due on these currencies that I have collected? Please, bear in mind that it is merely a hobby and I do not profit from them. Kindly, reply.

A: Zakah is due on currency that is in general use and is not waived if it reaches the Nisab (the minimum amount on which Zakah is due) on its own, or other money and commercial commodities once the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed after owning them. The amount of Zakah in such case is 2.5%.

However, there are two probabilities regarding obsolete currencies that has phased out. First: if it is of gold or silver, Zakah due on gold or silver (not as currency) will be payable if it reaches the Nisab and the Hawl has passed. Second: if it is not of gold or silver, there is no Zakah due on it, unless it is for trade and reaches the Nisab; in which case the Zakah due on commercial commodity is payable.

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Fatwa no. 18073

Q: Recently, there has been difference of opinion over the Shar`y (Islamically lawful) ruling on using banknotes. Some argue that banknotes do not take the same rulings of gold and silver, namely no Zakah (obligatory charity) is due on banknotes. Moreover, they cite some views in Shafi`, Maliky, and Hanabaly Madh-habs (Schools of Jurisprudence) which are to this effect, and some proofs are in the attached paper. However, it is known that Zakah is one of the five Pillars of Islam, so please give us the Shar`y ruling on this issue in detail!

I hope you will send me the answer by mail because I am now in the USA.

A: Earlier, the Council of Senior Scholars at the Kingdom of Saudi Arabia studied this issue, and issued decision No. 10. Here is the summary:

Before giving the ruling, some points must be taken into consideration; A- Naqd (monetary unit) means every object which is used customarily between people as a monetary medium of exchange. This is clear by what Shaykh-ul-Islam ibn Taymyah said: "As for dirhams and dinars, i.e. Naqd, they are not known to have specific definitions in Shari`ah (Islamic law) as the definition is left to `Urf (custom). Moreover, they are not intended for themselves, thus the aim is to be a medium of exchange.

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[any object can be considered a monetary unit as long as people use it customarily between them]. That is why they are regarded as Athman (being used us a price)..." Finally, ibn Taymyah adds that it is known that the means which is free from a purpose (i.e. pure) can suffice the purpose." (Majmu` Al-Fatawa, Vol. 29, P. 251)

Imam Malik also mentions something similar in his book "Al-Mudawanah", in the chapter on Sarf in which he writes: "If people agree to adopt leather as a monetary unit by making a (minting) die and a specie from it, I would dislike it to be exchanged for gold or notes with delay of payment!"

B- Banknotes have become widely circulated, and acceptable; moreover, they have the characteristics of priced objects in that they can be exchanged for goods. In addition, it has become evident from the discussion with His Eminence, the Governor (of the bank) that their feature of being promissory notes is not particularly meant; the present situation testifies to this fact. In addition, it is not necessary that the backing of currencies covers all banknotes, since some authorities observe the custom of leaving a part of their paper currencies without backing. Besides, the backing need not be of gold; it may be of other reserves, like strong banknotes. Silver also is no longer considered a partial or complete backing for any currency in the world.

Moreover, it has become clear that the strength or weakness of banknotes is determined according to the status of the economy of the government. Local raw materials such as petroleum, cotton,

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and wool have not been yet adopted by any issuing authority as backing reserves for banknotes. c- The view that is most proven, and closer to the objectives of Shari`ah on the reason behind gold and silver being subject to Riba (usury/interest) is that they are Athman, a view which is also held by Malik, Abu Hanifah, and Ahmad in one narration for them. Abu Bakr said: "A group of scholars narrated this view from Ahmad, and it is also the view of some leading scholars like Shaykh Al-Islam ibn Taymyah, his student ibn ibn Al-Qayyim, and others."

D- Thamaniyah (being used as a price) is clearly found in banknotes.Based on the above considerations, the Council of Senior Scholars, in its majority, has decided that banknotes are considered a monetary unit like gold and silver, and other types of Athman; they are also of various types according to their concerned issuing authorities. In other words, the Saudi banknotes, [for instance,] is a type by itself, and so is the case with the U.S.A banknotes, etc. Consequently, the following Shar`y rulings are to be applied to them (banknotes):

First: Banknotes are subject to Riba with its both types, as is the case with gold and silver and other monetary units of account. This entails the following:

1- It is absolutely impermissible to sell some banknotes for others of the same type, or for other monetary units of account, gold, silver, etc., with delay of payment [Nasi'ah].

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For example, it is impermissible to exchange a U.S. dollar for five Saudi Riyals or more or less "with delay of payment".

2- It is impermissible to sell some banknotes for others of the same type in excess, whether it is done with delay of payment or on the spot [Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess)]. For instance, it is impermissible to exchange ten Saudi Riyals (banknotes) for eleven Saudi Riyals (banknotes) in this way.

3- It is generally lawful to sell some banknotes for others of a different type if this is done on the spot. For example, it is permissible to sell one Syrian or Lebanese Lira for one Saudi Riyal, whether in banknotes or silver; less, or more (if this is done on the spot). Likewise, it is lawful to exchange a U.S. dollar for three Saudi Riyals (banknotes) or more or less, if this is done immediately. Similarly, it is permissible in Shari`ah to sell one silver Saudi Riyal for three Saudi banknotes, more or less, if this is done immediately. This is considered an exchange of one type for another type; sharing the name here has no effect, since they are different in reality.

Second: It is Wajib (obligatory) for one who meets the conditions of Zakah (obligatory charity) to pay it for banknotes they possess if they reach Nisab Nisab (the minimum amount on which Zakah is due) of gold or silver, or if they are completed with other Athman (priced units of account), or with commercial commodities prepared for trade

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Third: It is permissible to use banknotes as capital in Salam sales (sale with advance payment), and in partnerships.

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The first Question of Fatwa no. 18148

Q 1: 1- What does the Nisab (the minimum amount on which Zakah is due) equal in US dollars? It is stated in the book of Fiqh Al-Sunnah that the Nisab for gold is twenty dinars. However, we do not know what a dinar equals in Nigeria. However, we can know what a dinar equals in Nigerian Naira if we can know how much it equals in US dollars.

2- How will a person whose money has never reached the Nisab and thus has never paid Zakah (obligatory charity) be judged on the Day of Judgment in this respect?

3- A man owns the Nisab but he spends most, or all, of it before the passage of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). This happens every year, and thus the Hawl never passes after owning the Nisab - Allah knows best. Does he be exempted from Zakah?

4- A man is never expected to own the Nisab unless Allah so wills. However, once he owns even a paltry sum of money, even if five Saudi Riyals or US dollars only, he pays 2.5% of it intending Zakah. Is there something wrong with doing so?

5- There are eight categories of Zakah recipients. Suppose that one belonging to any category receives as much Zakah money as may reach the Nisab, is such a person liable for Zakah after the passage of Hawl?

A: The Nisab for gold is twenty Mithqals (1 Mithqal = 4.25 grams) which equal twenty Islamic Dinars. Moreover, the Nisab for silver is 140 Mithqals which equals 200 Islamic Dirhams or any equal amount of banknotes, such as US Dollar, Saudi Riyals or any other currency. As for one who has never owned the Nisab, he is not liable for Zakah. Likewise, one who owns a Nisab and spends it before the passage of Hawl is not liable for Zakah. Furthermore, a poor person who collects as much Zakah money as may reach the Nisab is liable for Zakah after the passage of Hawl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. (19078)

Q 2: There remains a value of fifty thousand that I owe to a man of the value of the house that he sold me. Having completed the fifty thousand remaining on me for him, he asked me to endorse a check for him with the sum, since I have been depositing it in the bank for less than a year. He said to me:

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I will free myself a bit and take the money. Since the money has remained in the bank for more than a year,

my question is: Is the Zakah (obligatory charity) on this money due on me or on the (past) owner of the house? This is what I need to know. As-salamu `alaykum (May Allah's Peace be upon you!)

A 2: If you transferred the sum for the creditor before a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) had passed with the money in your possession, there is no Zakah due on you, since one condition for Zakah to be due is the passage of a Hawl. Yet the money was transferred from your possession before this.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

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The fourth question of Fatwa no. (18776)

Q 4: How should we pay Zakah (obligatory charity) on the dollars we have? In other words, what is the amount on which we should pay Zakah? It should be known that, here, we often pay (5) Uqiyyahs (40 Dirhams of silver = 119 grams) as Zakah for each (200) Uqiyyahs we have, knowing that the amount of (200) Uqiyyahs is less than (2) dollars.

May Allah accept from us and you our good deeds! May He grant us success to what pleases Him!

A 4: If a person has such an amount of dollars that reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed while it is in one's possession, it is obligatory upon him to pay 2.50% as Zakah on it i.e. he should pay two dollars and a half for each one hundred dollars he has (beyond the Nisab).

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

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The first question of Fatwa no. 16026

Q 1: The details of this question are: A person resigned from his government job on 1/5/1412 A.H. He chose to postpone receiving his due compensation until 1/2/1413 A.H. During this period he was searching for a business in which to invest this money. On 1/3/1413 A.H. he invested this money in a project. Is Zakah (obligatory charity) due on this money from the date of his dismissal or that of his beginning the project?

A: The Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) of Zakah is considered to begin from the time a person is entitled to the money and has the ability to take it into his possession. Thus, after a year of being both entitled to the money and having the ability to take it into his possession, Zakah becomes due on it. Beginning a project is irrelevant in this regard. As for the money he spent preparing the place of the project before the completion of the Hawl from the time he was both entitled to the money and had the ability to take it into his possession, there is no Zakah due on it, provided the place is intended not for sale but for use.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

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Fatwa no. (17276)

Q: Please determine the Nisab (the minimum amount on which Zakah is due) of Zakah in hard currency -the French franc- for the year 1415 A.H. corresponding to 1994 A.C.

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A: The Nisab of money, other than gold, on which Zakah should be paid is the equivalent of the value of one hundred and forty grams of silver or more of any currency.

Thus if the money reaches the value of this amount or more, it is obligatory to pay Zakah on this amount upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). There is no Zakah due on any amount less than the Nisab unless it is joined to other money or trade offers whereby it reaches the Nisab and thus Zakah should be paid on the total sum.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. (16775)

Q: There is a widow who has several children. She receives financial aid from her family and relatives so periodically and continually that she saved an amount of (40. 000) forty thousand Saudi Riyals. Does she have to pay Zakah (obligatory charity) if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on this amount? It is worth mentioning that she does not have a home to live in. Rather, she rents one. She does not have a car either.

A: Zakah is due on the money she collected since it reached the Nisab (the minimum amount on which Zakah is due). Zakah should be paid upon the passage of every Hawl of which the first is to be counted from the money reaching the Nisab, and so forth. As for the justifications you mentioned, they do not prevent the obligation of paying Zakah.

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May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

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Fatwa no. 18814

Q: I have a neighbor who tried to travel to any Arab country and failed. He traveled to Israel with the help of his maternal uncle and stayed there one year and a half. During this period, he spent only one Ramadan where he could not fast the generous and noble month, because his employers in Israel did not want him to fast. Thus he wants to ask Your Eminence:

First: What should he do regarding his negligence in fasting during the noble month, noting that it was Ramadan of 1416 A.H. and he did not fast?

Second: Is there Zakah (obligatory charity) due on the money he earned out of his work there? It is worth mentioning that he was working in a restaurant. If Zakah is due on him: What is the rate he should pay? Should he calculate Zakah on all the money he saved, or should he first pay off the debts he had before his travel, then calculate Zakah on the rest?

A: If this money reaches Nisab (the minimum amount on which Zakah is due) and one Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it, Zakah becomes Wajib (obligatory) on the money. The due rate of Zakah is 2.5%. If he owes some debt, this does not waive Zakah. If he paid the debt before the completion of a Hawl, he should pay Zakah

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from the rest of the money upon the completion of a Hawl, provided that the money hits or exceeds the Nisab. If the money was less than the Nisab, there is no Zakah due from it. As for the Sawm (Fast) of Ramadan he missed, he should both make up for it and repent to Allah (Glorified be He) of this.

May Allah grant us success. May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

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Fatwa no. 17434

Q: Last year I possessed money that reached Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it this year. Last year it was about one thousand dinars. Yet before the completion of the Hawl, the sum increased at several times. For example, once it increased 300 dinars, then it increased to 500 dinars several months later, according to the way the money was invested.

My question is: Does Zakah (obligatory charity) become due on the money I earned a month or more before the completion of a Hawl on the principal which was one thousand dinars? Or is it due on the current sum which has reached two thousand dinars? To simplify things, on 3/1/1994 the sum was 1,000 dinars; on 1/8/1994 it reached 1,500 dinars; and on 1/2/1995 it became 2,000 dinars. How can I calculate the due Zakah? It should be known that I have nothing other than this sum and that I am a young man with no house or land. I am renting a farm to cultivate. As for the mentioned sum, I am saving it for building a house or for marriage, In sha'a-Allah (if Allah wills).

If there is Zakah due on me, is it permissible for me to pay it to building a Masjid (mosque) or an Islamic centre? Is it permissible for me to delay my Zakah and pay it next Ramadan for two years together?

A: Zakah becomes due from the money on which a Hawl has passed. Zakah also becomes due on the profits since the Hawl for the dividends is the same as the Hawl for the main capital. If it is intended for marriage, this does not waive the Zakah due on it.

It is not permissible to pay Zakah to build Masjids or Islamic centers; because Allah defined eight categories of Zakah recipients (not including the building of Masjids). Allah says: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ [Surah Al-Tawbah 9:60]. However, it may be permissible to pay Zakah to entrusted Islamic centers if they give it to the poor. In such a case, there is no impediment.

It is not permissible to delay it beyond its due time (the completion of a Hawl). Rather, it should be paid immediately.

May Allah grant us success. May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

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The eighth question of Fatwa no. 20628

Q 8: A man has (30000) thirty thousand

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riyals as savings, of which he withdraws at intervals. After a year of saving this sum, he found that the remaining balance is (5000) five thousand riyals. Is Zakah (obligatory charity) due on this sum?

A 8: Yes, Zakah is due on this money, if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed while it is in your possession, since it reached the Nisab (the minimum amount on which Zakah is due) that renders Zakah obligatory on the money. The percentage of Zakah that must be paid out is one quarter of one tenth, i.e., 2.5%.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 20900

Q 1: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on the money saved by a person to perform Hajj, before he could save the required sum, is Zakah (obligatory charity) due on the money?

A 1: If this money reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl has passed on it, then Zakah becomes due on it. Its being saved up to be used in performing Hajj does not change the fact that Zakah is due on it.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 20940

Q 1: I hunted a falcon and sold it for a moderate sum. What is Wajib (obligatory) on me in this regard?

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Is Zakah (obligatory charity) due on the money I received for the falcon if a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it? Or should I pay one fifth of its price as Zakah, considering it to have the same ruling as Kanz (treasure trove)?

A 1: If you have a sum that reaches the Nisab (the minimum amount on which Zakah is due), whether out of the price of the falcon alone or added to any other property you have, and a Hawl has passed on it from the time you possessed it, Zakah becomes Wajib on it. The amount of Zakah is one quarter of one tenth, i.e. 2.50%. The price of the falcon is not considered to be Rikaz (buried treasure).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21090

Q: I am a Saudi physician who owns a comprehensive family clinic. I want to pay the Zakah (obligatory charity) due on my property to the Department of Zakah in Makkah al-Mukarramah. Since my capital is about (150,000) one hundred and fifty thousand riyals, the amount of the Zakah due on my capital is (3,750) three thousand, seven hundred and fifty riyals. Is there any other Zakah due from me? It is worth mentioning that my income from the clinic is spent on myself and my family, and nothing of it remains for a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) to pass on it.

Please clarify what Zakah is due from me according to Shari`ah (Islamic law) to be paid to the Department of Zakah.

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May Allah reward you with the best!

A: If you have a sum from the revenue of this clinic, that reaches the Nisab (the minimum amount on which Zakah is due) by itself or when added to other money, and a Hawl has passed on it since the time you received it, it is Wajib (obligatory) on you to pay Zakah on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19989

Q: I ask Your Eminence to be kind enough to answer the following two questions:

First: I am investing in a dairy business. Do I have to pay Zakah (obligatory charity) on the cows owned by this business, or on the net profits that result from it, as is the case with investments in real estates and cars?

Second: How can we calculate the Zakah due on the agricultural corporations that produce agricultural and dairy products, knowing that their shares are traded on the market?

May Allah guide and reward you!

A: Zakah is Wajib (obligatory) on the monetary profits of the business, if they reach the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since the time the money was obtained. The rate of Zakah is

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one-quarter of one-tenth, i.e. 2.5%. If they are purely for investment, Zakah is also due on the profits of the shares in agricultural and dairy businesses and the like, if they reach the Nisab and one Hawl has passed on them. However, if these shares are intended for sale, the Zakah becomes due on both them and on their profits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20149

Q: We are a medical center for treating eye diseases. We have liquid cash both in our safe and in the bank, from which we spend on our needs, including the expansion of the center, and purchase of medical devices. These sums are so variable that it is impossible to determine the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on them in order for us to pay the Zakah (obligatory charity). For example, the funds for the last year are as follows:

The first month was 740,000 SR

The second month was 730,000 SR

The third month was 675,000 SR

The fourth month was 615,000 SR

The fifth month was 605,000 SR

The sixth month was 130,000 SR

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The seventh month was 265,000 SR

The eighth month was 270,000 SR

The ninth month was 125,000 SR

The tenth month was 7,000 SR

The eleventh month was 40,000 SR

The twelfth month was 105,000 SR

We trust that Your Eminence - may Allah reward you with the best! - will explain to us the proper way for calculating this Zakah.

A: If the reality is as you have just mentioned i.e. you obtain subsequent sums from your work in the center, which makes it difficult for you to determine the Hawl of each sum separately, it is preferable and easier for you to calculate the money within your possession and pay Zakah upon the passage of a Hawl from the time of this calculation. The rate of Zakah that must be paid is one-quarter of one-tenth, i.e., 2.5%.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14078

Q: I have a friend whose father is dead, and his paternal grandmother is alive. She has money that she has held for several years. The sources of this

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money are either the Zakah (obligatory charity) of some benevolent people, Sadaqah (voluntary charity), or what she is given by her grandson, i.e. my friend. She is an old woman who has no one to provide for her except this her grandson and these benevolent people. Is Zakah due on the money she has accumulated, given that it is beyond our capacity to know exactly how many years have passed since she received it? Since she has no dependents, she saves most of this money. She lives alone with a few sheep she raises, whose number is less than five. You should also be aware that she gave her grandson money to buy a car, since he has no income except social security and money he inherited from his father (may Allah be merciful to him), which is less than fifty thousand riyals. He now lives with his mother, who has remarried. Our intention is for the sake of Allah. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Zakah is due on the money of both the grandmother and her grandson for each of the past years. It is Wajib (obligatory) to pay one-quarter of one-tenth for each year, as well as to repent to Allah (Glorified be He) for the delay in paying the Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18397

All praise be to Allah Alone, and peace and blessings be upon the last Prophet.

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To proceed:

The Permanent Committee for Scholarly Research and Ifta' has studied the letter sent to His Eminence the Grand Mufty by His Highness: the Director of the House of Social Welfare in Makkah al-Mukarramah. This letter was sent to the Committee by the Secretariat General of the Council of Senior Scholars under number 4147 and dated 19/8/1416 A.H. In this letter His Highness inquired about the following question:

I want to put before Your Eminence the following: I am Hussayn Muhammad Sajiny, the Director of the House of Social Welfare in Makkah al-Mukarramah, subordinate to the Agency of Social Affairs of the Ministry of Labor, which is dedicated to receiving the elderly who have no supporters.

There are about one hundred and fifty cases, in both the male and female departments of this house, who have issues that we cannot but refer to Your Eminence to answer, since they are under our responsibility due to their varied conditions:

1- How should they perform Salah (Prayer)? They are divided into two groups: (a) psychiatric patients; and (b) elderly people who suffer memory loss and some of whom are paralyzed.

Those residents each receive a monthly pension of 150 riyals. Most of them do not use their pensions, which are consequently deposited for them in the bank. Upon the death of any of them, their money goes to Bayt-ul-Mal (Muslim treasury). On the other hand, there are some others who

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spend their pensions on their personal needs. Our question is: Before these sums are transferred into Bayt-ul-Mal, is it permissible to spend from these sums on charitable works within their area according to the instructions of trustworthy, competent specialists? As for those among them who are alive, is it permissible to take some of their money to spend on philanthropic and charitable works? It is worth mentioning that most of them lack the faculties of understanding, speaking, and moving, and they have no heirs.

3- How should they fast Ramadan? How should we feed the poor as a Kaffarah (expiation) on behalf of those who cannot fast? What about those of them who have no money?

4- Some of the elderly men and women have large sums of money that they are not aware of; does Zakah (obligatory charity) become Wajib (obligatory) on these sums? These sums have accumulated from their receipt of a monthly pension of 150 SAR. Please advise us, may Allah reward you with the best.

After examining the Fatwa request, the Committee answered:

First, Salah (Prayer) is Wajib on whoever is sane among them, and they should perform it according to what they are able to do. So they should pray standing up if they are able; if they are unable to do that, then they should pray sitting; if they are unable to do that, then they should pray lying on their side; and if they are unable to do that, then they should pray while lying on their back, where they should first have the intention and make a gesture in place of Ruku` (bowing) and Sujud (Prostration). The evidence for this is the Hadith that was authentically reported form the Prophet (peace be upon him) on the authority of `Imran Ibn Husayn (may Allah be pleased with him and his father).

Second, as for the pensions drawn by the residents of the house, they are their personal possessions, and it is permissible to dispose of them only after asking their permission. With regard to those of them who are insane,

the house should undertake the responsibility of spending on their needs out of their money, and saving what remains for their benefit. If they die and leave behind any money, it takes the ruling of an estate that should be divided among the inheritors according to Shari`ah (Islamic law). The sums should be transferred into Bayt-ul-Mal only if they have no heirs.

Third, fasting Ramadan becomes Wajib on whoever is able to fast among them. Those who are unable to fast have a Rukhsah (concession) not to fast; if anyone in this category is able to make up for missed days, this becomes Wajib on them and if any of them are unable, they are permitted to feed, as a Kaffarah for each day they miss, a poor person with the local staple food, e.g. about a kilo and a half of rice. This obligation is waived for those who cannot afford this due to poverty, and there is no sin on them.

Fourth, Those residents should be informed that they have accumulated funds, and that Zakah becomes Wajib on the money of each person if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it. As for those of them who are insane, it becomes Wajib on those responsible for their money to pay the Zakah due on this money according to Shari`ah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 18401

Q 2: I keep a trust, which is a sum of money, that belongs to some of my relatives

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whom I have become their guardian after the death of their father. Is Zakah (obligatory charity) due on this money or not? Am I obliged to invest it? If I cannot invest it due to an illness or being too busy with my formal job, how can I then invest it for the benefit of these inheritors? Is Zakah due on it or not, whether or not I manage to invest it? Please accept my best regards to Your Eminence.

A: It is Wajib (obligatory) on you to pay the Zakah due on this money if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it while it is in your possession. The requirements of the Shar`y (Islamically lawful) guardianship include the investment of the wealth of those under guardianship so that it is not consumed through Zakah. Your reference in all this is the Shar`y court. Thus you should consult it in order to examine the matter according to Shari`ah (Islamic law).

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 20887

Q 2: I have a building that two years ago I offered for sale, but not with a view of trade. I actually live in it and lease part of it. The reason why I am offering it for sale is that if I get a good price for it, I will sell it, otherwise I will invest it through leasing some of its flats plus my living in it. Yet eight months ago, I decided to sell it and now it is sold. My question is: Is Zakah (obligatory charity) due on its price now or upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time of its selling?

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A: With regard to building offered for sale, Zakah becomes due on it upon the completion of a Hawl from the time of the intention to sell it. It must be evaluated upon the passage of the Hawl and one quarter of one tenth of its value should be paid as Zakah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21047

Q 2: Some brothers and I combined to buy a piece of land divided into 6 plots. My intention when buying this plot was to build a house on it for myself, In sha'a-Allah (if Allah wills). Yet when we negotiated the matter of the distribution of these plots, we disagreed regarding the method of distribution. To avoid the failure of the purchase, we all opined that the share of each one of us should be common, and after our selling it, we can divide its price each according to his share. It should be known that I now intend to hold my share of the land until it has increased in value and then sell it. Is there Zakah (obligatory charity) due on my share of the value of the land?

I have a piece of land I bought in 1413 AH, which I applied to the Real Estate Fund to obtain. My intention is to sell this plot and buy another one after the announcement of my name by the Fund. Is there Zakah due on this land?

I have a piece of land that was given to me by the municipality in 1408 AH. I have kept it since that time in the hope that its value may increase, so that I can sell it and buy another plot to build a house for myself at my present residence. Is there Zakah due on this land?

A: If you all intended to sell the mentioned plot, and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed since you intended to sell it, it becomes Wajib (obligatory) on each one of you to pay the Zakah due on his share if its value reaches the Nisab (the minimum amount on which Zakah is due). Each one should estimate the value of his share upon the passage of a Hawl and pay one-quarter of one-tenth of it as Zakah. The beginning of the Hawl should be counted from the time you intended to sell the plot. Zakah is Wajib only on those who intended to sell their share of the plot, not on those who intended to keep it. The same ruling applies to the other land you own, i.e. if you intended it for sale, Zakah becomes due on it in the same manner mentioned above. It makes no difference whether it came into your possession as a gift or by any other means.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21061

All praise be to Allah Alone, and peace and blessings be upon the last Prophet. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has examined the letter sent to

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His Eminence the Grand Mufty by His Highness the Director General of the Department of Missions Affairs, subordinate to the Ministry of Higher Education. The letter was sent under number B4/12452, and dated 24/6/1420 A.H. It was transmitted to the Committee from the Secretariat General of the Council of Senior Scholars under number 3378 and dated 26/6/1420. His Highness has asked the following question:

We want to put before the reverent Committee that the Ministry of Higher Education is responsible for supervising disabled students in sanatoriums outside the Kingdom. These students receive monthly allowances that have accumulated into large sums with the passage of years, which now amount to more than one million Saudi riyals. As some of these sums are invested in Islamic banks, this led to the accumulation of their annual revenues. These funds are still in the banks after the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), which makes Zakah (obligatory charity) due on them. Since the Zakah cannot be returned to the Ministry, it has been suggested that it should either be spent on children of Saudi parents residing in that country who are stranded and have no financial resources, or be transferred to philanthropic associations in the Kingdom to disperse to recipients deserving of Zakah. Please provide us with the opinion of the Committee regarding the two opinions mentioned above, or advise if there is a preferable third opinion.

We then contacted the hospital to get more details about the question. His Highness the Director General of the Department of Missions Affairs replied with the following letter, number B4/14213, and dated 16/71420 A.H.:

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We sent letter number 12452, dated 24/6/1420 A.H., enquiring about the opinion of the Permanent Committee regarding the Zakah due on the money of disabled students residing outside the Kingdom. The reverent Committee asked for some information from the representative of the Ministry, Dr. Sulayman ibn `Abdur-Rahman Al-`Anqary, the former cultural attaché in the Arab Republic of Egypt, when he met His Eminence the Grand Mufty of the Kingdom and their Highnesses the members of the Permanent Committee on Tuesday, 10/07/1420 AH, at the headquarter of the Permanent Committee in the General Presidency of the Departments of Scholarly research and 'Ifta'. Thus it is our pleasure to report the following:

1- A monthly allowance is given to each disabled student from the budget of the

Ministry, and is deposited into the bank account of the cultural attaché.

2- The funds referred to here - which remained after the completion of several Hawls - belong to mentally retarded persons who cannot dispose of the scholarship money allocated to them. Moreover, the parents of many of them do not want to draw on these balances, and other parents have no contact with the cultural attaché.

By virtue of his work, the cultural attaché is the person who receives this allowance money

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and deposits it into his bank account, where he spends from it on the needs of each disabled person and invests the rest for their benefit.

We hope that this meets all requirements and that the reverent Committee will provide us with the opinion of their Eminence the Shaykhs.

After studying the Fatwa request, the Committee answered that the issue covers the following cases:

The first case: The disabled person can be of legal age and have sound mind. Those in this category should be informed of the amount of Zakah due from them upon the completion of a Hawl. The cultural attaché who is responsible for them should deduct the value of the Zakah from the account of the disabled person - after asking his permission - and pay it on their behalf to the deserving recipients of Zakah, i.e. the poor, the needy, and the other categories of the deserving recipients of Zakah.

The second case: The disabled person can be underage or mentally retarded, but have a guardian, whether be it his father or anyone else. For those in this category, it is their guardian who should be informed of the amount of their balance and the amount of Zakah due from them upon the completion of a Hawl. They should also be notified that the Zakah money can either be sent to them to be paid to the Zakah recipients or that they should authorize the attaché in this regard.

The third case: The disabled person can be underage or mentally retarded, and have no guardian, or have a guardian who abandoned him. The cultural attaché is officially responsible for the affairs of those in this category, and should deduct the sum of Zakah due from the balance of the disabled person and pay it to the deserving recipients of Zakah, i.e. the poor, the needy, and the other categories of the deserving recipients of Zakah.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20434

Q: Please advise us regarding the following issue, may Allah benefit you! I work in accommodating Muslims coming to perform Hajj or offer `Umrah (lesser pilgrimage). We rent the whole building from the landlord for one million riyals, which we pay in full. We rent out the apartments during the month of Ramadan and the three months of Hajj. During the other months of the year, we rent few apartments, because it is necessary for those coming to offer `Umrah to get visas from the embassy, which remains suspended during the first three months of year, the whole month of Shawwal, and during the first half of Dhul-Qa`dah. During these months the rentals fall into complete stagnation. What matters, may Allah reward you, is that we continue to pay the salaries of our workers and staff throughout the whole year. Throughout the year (about 300 days) we also pay to have water trucked in; during the Hajj season, the price of the water truck cargo increases threefold. We also pay electricity and telephone charges, and repaint the building each year. Our income from profits is only in the range of 8% or 10% of the value of the lease. Thus we ask you, by Allah, is the Zakah (obligatory charity) due on us or on the landlord of the building who receives his due right on the day of concluding the contract? Please advise us regarding this matter, may Allah benefit you, since Your Eminence and Your Fatwas are our only reference. May Allah bless you and your life.

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A: A: Any net rental income you receive from the building throughout the whole year (minus expenses) should be added to your other money and you should pay Zakah on the total upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), since the rent is considered to be the profit of your property. The ruling on dividends is that they should be added to the capital when paying Zakah. As for the other rent paid in full to the landlord of the building upon concluding the contract, it is Wajib on him to pay Zakah on what remains of it upon the passage of a Hawl if it reaches the Nisab (the minimum amount on which Zakah is due).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19966

Q 2: I heard a question directed through phone, stating the following: There is a person who appointed for his wife a deferred Mahr (mandatory gift to a bride from her groom) that reached the Nisab (the minimum amount on which Zakah is due) but she did not receive it. Knowing that a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on this, should the woman pay Zakah on it? The answer was: The deferred Mahr of a wife takes the same ruling as all her other property. Thus, she should pay Zakah on it if it reaches the Nisab and a Hawl has passed on it. If it is a debt owed by the husband, the Zakah due on it has the same ruling as Zakah on debts.

My question is: What is the difference between Mahr and deferred Mahr? When should the Mahr be paid to the wife? As far as I know, the deferred Mahr is to be paid in case of Talaq (divorce pronounced by a husband) or the death of the husband. I have been married to my paternal cousin for 25 years and we are leading a peaceful life, praise be to Allah. My paternal uncle (may Allah be merciful to him) had imposed on me a deferred Mahr of five thousand dollars.

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Is it to be considered a debt due on me that I should pay as soon as possible? Is Zakah due on it throughout this period?

If there is Zakah due on it, on whom is it due, i.e., on the husband or the wife? If it is due on the latter, should she pay it all at once upon receiving the Mahr? It should be noted that I pay the Zakah due on my property, praise be to Allah, and my cousin did not demand that I give her this Mahr, nor has such a thought ever crossed her mind. Moreover, if I ask her to free me of this debt, she will do so, since she knows that all I own is for her and our children both during our lifetime and after our death. I want to behave in the right way and discharge my responsibility, if I have to pay it to her immediately, even if she does not ask for it.

A: With regard to deferred Mahr, this is considered a debt owed to a wife by her husband, which she should pay Zakah on for every year if it reaches the Nisab or more, unless her husband is insolvent or the receiving of Mahr is conditioned by Talaq or the death of her husband, in which case no Zakah is due on her until she takes possession of it and one Hawl passes on it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13815

Q: I proposed to a girl and - praise be to Allah - our marriage contract was concluded, in which we agreed that the consummation of the marriage will take place within less than a year. I bought the amount of gold we agreed on, which was about 42,000 (forty-two thousand riyals). Before the completion of

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the marriage, I applied to join a military college, where - all praise be to Allah - I was admitted. Knowing that the period of study in the college is three years, her father only consented for the marriage to be completed after graduation, i.e. after three years. After I bought the required gold, I deposited it in the gold shop in trust with the shop owner and not for trade. After a full year had passed since I bought the gold, I wanted to pay the Zakah (obligatory charity) due on it. However, the shop owner told me that there was no Zakah due on it and advised me to ask about this, but I did not ask. The gold remained with him for three years, during which time we paid no Zakah on it. Then after that the marriage was completed and the gold was in my wife's possession for two years. Before the end of the second year, she sold and replaced some of it. Now all the gold has been stolen, with nothing of it remaining except what she was wearing. What should I do? Five years passed without me paying Zakah on this gold. Now the gold does not exist, except for the small amount worn by my wife. The weight of all the gold is unknown to us; what we know is the price paid for it (42,000 riyals). How can I calculate the Zakah due on it? I am very worried and obsessed with the thought of paying the Zakah due on it.

Should I pay the Zakah due on it for the past five years according to my estimation? If there is Zakah due on it, must I pay the total sum at one time, or can I pay it in monthly premiums when receiving my salary? Am I sinful for not having paid the Zakah for the past five years?

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Is there a Kaffarah (expiation) for this?

I trust you to answer me regarding all these inquiries, may Allah reward you with the best!

A: Zakah is due on the mentioned gold for the five years mentioned, even if it does not exist at the present time. You should repent and seek forgiveness for the delay in paying the due Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13785

Q: I would like to inform Your Eminence that I have a showroom for both selling and purchasing cars. I only got permission to open the showroom after depositing a sum of twenty thousand Riyals in SAMA (Saudi Arabian Monetary Agency), which I will restore within six years without any increase on the sum. We hope that Your Eminence would explain whether Zakah (obligatory charity) is due on this sum or not.

It should be noted that I do not benefit from it, and that I can only receive it after the closure of the showroom, which is unknown to me, i.e., whether this will take place after one or twenty years. If Zakah is due on this sum, should I pay Zakah for the previous years, each year according to its due Zakah, or from now? If there is no Zakah due on it, we hope you would inform us about this. May Allah reward you with the best for benefiting us and all Muslims.

A: If the reality is as you mentioned, there is no Zakah due on you regarding the sum you mentioned until receiving it

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and you start counting a new Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the date of receipt.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14261

Q: My savings of many years out of Allah's provision for me - i.e. my salary and suchlike - have reached the Nisab (the minimum amount on which Zakah is due). Even though this money has grown with the passage of time, I have not fulfilled Allah's obligation on me regarding paying the Zakah due on it. I had the idea to use this money to voluntarily build a Masjid (mosque) for Allah's sake to both express my obedience to Him and seek His mercy and pleasure. I have already started building the Masjid but it is not yet completed. Is it Wajib (obligatory) for me to pay Zakah (obligatory charity) on this money if it is already being spent in Allah's Cause? Please clarify this for me, may Allah forgive us both! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is Wajib on you to pay the Zakah due on your savings for the past years if they reached the Nisab and a Hawl has passed on them. As for the money you have dedicated for building the Masjid, there is no Zakah due on it beginning from the time you so intended it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17613

Q: I know that there is a Shar`i ruling that permits spending the Zakah (obligatory charity) due on the money of the Zakah payer on those for whom Nafaqah (obligatory financial support) is not his responsibility. Since my wife is employed, is what she spends out of her income to be considered out of the Zakah due on her property, even if she spends the whole amount on her children? Our justification for so doing is that Nafaqah on the children is not her responsibility, but the responsibility of their father.

A: If your wife spends her whole salary and saves nothing within a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), there is no Zakah due on her. On the other hand, if she has saved dirhams out of her salary or any other resource, on which a Hawl has passed, Zakah becomes due from her for this money. It is not permissible for her to spend Zakah on her children, since the Zakah due from a parent is not permitted to be spent on his child and vice versa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15275

Q: We are the committee responsible for serving cooked food to the security forces in the Diplomatic Quarter in Riyadh. We are responsible for deducting a fixed monthly sum from each soldier and officer in the force, according to their desire and in accordance with the orders and instructions issued by the competent authorities.

In return, we serve cooked meals including breakfast, lunch, and dinner for all the staff on the force. At the end of each month we have either a deficit or a surplus of funds. Any surplus is deposited into the subsistence fund to be taken from when necessary. When the total balance of this fund reaches a certain level, we use this money instead of deducting the fixed sums from the forces for one month.

Our inquiry, Your Eminence is: Is it Wajib (obligatory) for us to pay Zakah on the total sum that goes into the subsistence fund as a balance, upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)?

Please explain the ruling for us to always follow, may Allah protect you.

A: If the contribution of each of the individuals reaches the Nisab (the minimum amount on which Zakah is due) and one Hawl has passed on it, Zakah becomes due on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18223

Q: Accompanied by his youthful brother, a young man came to propose to my sister two years ago, at which time they gave us forty thousand riyals as half the Mahr (mandatory gift to a bride from her groom).

My question is: If a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes on this Mahr, should we pay Zakah (obligatory charity) on it? Should the Zakah be paid out of the Mahr or from another source? It is worth mentioning that last year we paid the Zakah due on it

from the Mahr itself. Please explain this for us, may Allah reward you with the best!

A: Zakah becomes due on the Mahr of a woman if it remains in her possession after a Hawl has passed on it since the marriage contract, where one-quarter of one-tenth should be given in Zakah. On the other hand, if the mentioned sum was paid upon the betrothal, where the marriage contract was not concluded between them, the Zakah on this money becomes due from the man who paid it, since the sum is still in his possession as it has not yet been transferred into the woman's possession.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 19283

Q 3: A person has banknotes of a thousand naira in his private possession. Is it Wajib (obligatory) for him to pay Zakah (obligatory charity) on it? What is the amount of Zakah due according to the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly)?

A: Zakah becomes due on this money if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it. At this time, one quarter of one tenth (i.e. 2.50%) of it should be given as Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16585

Q 2: I am an employee living in government house, for which I paid insurance of 5,000 riyals when I received the house. When I want to leave the house, the sum will be paid back to me. It should be known that the responsible body deposits these insurance sums in the American bank. My question is: Is Zakah (obligatory charity) due on this insurance? Is it permissible for these officials to deposit these sums - that amount in total to more than one million riyals - in the bank? It is worth mentioning that the employees who pay these sums do not agree to them being deposited in the bank.

A: If the purpose behind depositing the mentioned sums in the bank is to protect them, there is no harm in doing so. On the other hand, if they are intended for usurious investment, this is not permissible. Either way, it is Wajib (obligatory) for the owner of the money to pay the Zakah due on it if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19467

Q: I own a house that I lease to a company, for which I receive the rent in advance every two years. I deposit the full sum in the bank. Upon the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), I pay the Zakah (obligatory charity) due on it. Is Zakah due on the sum remaining after paying Zakah if

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another Hawl passes on it? It is worth mentioning that other than the Zakah I take nothing from this sum and that I owe certain premiums that I repay to the Real Estate Development Fund, since that is the body that lent me the money to build the house. The yearly premium I pay is 9,593 SAR. I still owe the sum of 253, 821 SAR to both the REDF and to others. Is the Zakah waived for me due to my debt? As for the fixed money whose Zakah was once paid, is there Zakah due on it again once another Hawl has passed on it? If this money is less than the total debt, is Zakah due on it?

A: It is Wajib for you to pay Zakah on your remaining money, whether deposited in a bank or any other place, if it reaches the Nisab (the minimum amount on which Zakah is due), every time a Hawl passes on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of fatwa no. 17574

Q 1: I am a university student and I barely have enough food to last the day. This is also the case with my brother who is studying abroad. I have a family of six sisters and my mother. Praise be to Allah, my mother observes Salah (prayer) regularly, observes the Sawm (fast) of Ramadan (the ninth month of the Islamic calendar), and obeys her Lord as much as she can. My father (may Allah be merciful with him) passed away and left us some money on which we depend

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after putting our trust in Allah (Glorified and Exalted be He). The problem is two-fold:

First: The money that my father left is deposited in a Riba (usury/interest)-bearing bank and none of us has the right to dispose of it except my mother, who only uses it to buy our clothes, food, necessary commodities, and education. I advised her repeatedly using all possible ways of kind encouragement, and firm discouragement, to withdraw the money from the said bank. At times our discussions go further and become far worse, until quarrels and estrangement take place due to this issue.

Second: She refuses to pay the due Zakah claiming that we are orphans and more in need of it than others. She also argues that there is no one who legally deserves it in our community. And even if the legal recipient is found, you will find him a drunkard who squanders all his money on wine-drinking until he becomes insolvent; or a smoker who wastes his money on smoking. When I advise her vehemently, she only pays a small sum and asks that I send the rest to my brother for his education. I reply that it is impermissible to pay the Zakah to my brother because he has a share in the money, but she claims that she has asked people who say it is permissible to do so.

Please, guide me regarding what I should do and how to behave with her? I fear that Allah will reject my Du`a' (supplication) because my food, drink, and clothes are Haram (prohibited i.e. of prohibited source)? How can my Du`a' be answered? How do I escape this problem and what is the solution for it?

A 1: First: Depositing money in a Riba-bearing bank is permissible, if no interest is taken on the money, when necessary. However, if the deposit yields a usurious interest, it is impermissible, for this is a form of Riba (usury).

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Second: If the money reaches the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes, Zakah becomes due on it even if it is in the possession of orphans and their likes. You should be kind to your mother when showing her the Islamic ruling. Her claim that there are no poor people is not a legal excuse for her to withhold Zakah, because Zakah is Wajib (obligatory). Allah (Exalted be He) states: ﴿And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce

unto them a painful torment.) (On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.") The Prophet (may Allah's Peace and Blessings be upon him) also stated: (If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in Hellfire and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among worshippers, and he sees whether his path is to take him to Jannah (Paradise) or to Hellfire.) You should continue to advise your mother and clarify for her that the payment of Zakah is a source of blessing and abundance. If she gives the Zakah to you, then give it to the poor and do not send it to your brother, because it is the due Zakah on your and his money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of fatwa no. 17299

Q3: If I have a sum of 30,000 Saudi Riyals that yield about 2,000 Riyals. After the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), should I pay the Zakah (obligatory charity) due on the sum of 30.000 Riyals only or on the total sum after the monthly increase although the last increase occurred only one month before the completion of the Hawl?

A3: It is Wajib (obligatory) to pay Zakah due on the money including the profits and other increases after the passing of the Hawl. If the increase is a profit, the Hawl is the same for both the capital and the profit. However, if the money gained is not a profit, then Zakah becomes due on it after the passing of a Hawl. However, if a person pays the Zakah on it in advance, it is acceptable.

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The second question of Fatwa no. 16027

Q 2: A needy person who has no home, store, or agricultural land, and also has not got married for shortage of money, is now working in the Gulf region and is saving money at the Islamic banks to build a house, buy a store or

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agricultural land. In the meanwhile, the sum saved reached the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed. Is Zakah (obligatory charity) due on it or not? Please advise me. May Allah reward you.

A: If the sum reaches the Nisab and a full Hawl passes, Zakah becomes due on it, even if the person saves it to build a house, or for marriage, or similar purposes.

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Second question of fatwa no. 17832

Q 2: The deferred Mahr (mandatory gift to a bride from her groom) of my wife has been due on me for about ten years. She asks if Zakah is due on this deferred Mahr? If it is due, how should it be calculated? It should be noted that I cannot repay this deferred Mahr on demand and it forms a Nisab (the minimum amount on which Zakah is due).

A 2: The Zakah is due on the Mahr if it reaches the Nisab and a full Hawl passes from the contract of marriage because the wife owns it upon concluding the contract of marriage. Thus, it is Wajib (obligatory) on your wife to pay the Zakah due on her Mahr during the past period.

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Second question of fatwa no. 15530

Q 2: If I have some money deposited at the bank. After the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), I pay the Zakah due on the money from other money I possess. Is this permissible, as I pay from other Dirhams with me?

A 2: It is permissible for a person to pay the Zakah due on the Dirhams in his possession from other money after the passing of the Hawl, especially when his money is due on other people or in deposits. Thus, after the passing of the Hawl, he should pay the Zakah from the money he owns, because Zakah is due on him and he is permitted to repay it from the same money on which Zakah is due or from other money.

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Fatwa no. 15701

Q : I work in this blessed land and I receive a monthly salary of 1000 Riyals. Should I pay Zakah on the total annual sum that I take back to my country by the end of the year? Should the payment be only at the end of the year?

A: It is Wajib (obligatory) upon the Muslim, who has money that amounts to the Nisab (the minimum amount on which Zakah is due) or is more, to pay the due Zakah on it after the passing of the Hawl. The due Zakah is 2.5% and it should be paid to the deserving legal recipients of his location.

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Fatwa no. 15682 Q: I save some money to carry out kidney transplant surgery. The necessary sum must exceed the Nisab (the minimum amount on which Zakah is due). Is Zakah (obligatory charity) due on such money?

A: If the case is as you have mentioned, it is Wajib (obligatory) upon you to pay the due Zakah on the sum after the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) from the time when the sum reaches the Nisab. The amount of Zakah is 2.5%.

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Zakat-ul-Fitr

Second question of fatwa no. 14893

Q 2: It is the habit that my brothers give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to my mother to distribute it because they are not living in the town and are not familiar with the inhabitants. Is this permissible? However, I distribute Zakah (obligatory charity) according to my own knowledge and when she knows, she gets angry with me. Am I to blame? Am I unjust to my mother through this behavior?

A 2: Your brothers should pay Zakat-ul-Fitr that is due on them to the poor existent in the place in which they live at the time when Zakat-ul-Fitr becomes due. However, if no poor people exist near their location and they send the Zakat-ul-Fitr to your mother to distribute it, you should not distribute it unless you have her permission. That is because she is the agent and she should distribute Zakat-ul-Fitr in person or entrust a trustworthy person, with whom she is satisfied, whether she chooses you or anyone else.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13886

All praise is due to Allah. May peace and blessing be upon the Last Prophet! To proceed

The Permanent Committee for Scholarly Research and Ifta' has reviewed

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what was sent to the General Chairman from the Charity and Social Services Society, Yanbu`. It is referred to the committee from the Secretariat General of the Council of Senior Scholars with number (6143) and dated 28/10/1410 A.H. The society's question reads as follows:

Some citizens and other foreign residents came to us asking those in charge of the society to accept Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), due to their unawareness of the legal recipients worthy of the Zakah in the city. The process runs as follows:

1. The society does accept the value of Zakat-ul-Fitr [i.e. does accept it in cash].

2. The society then buys rice with the money of Zakat-ul-Fitr delivered to it.

3. By the end of Ramadan and at the fixed time of the payment of Zakat-ul-Fitr, the society forms committees for the distribution of Zakah in the city, the neighboring villages and desert communities.

Upon the request of the honorable brothers, we present this question hoping to receive the Shar`y (Islamically lawful) opinion in this regard. As for the distribution of Zakah to the neighboring villages and desert communities, we would like to know if it is acceptable when the distribution is delayed beyond the legal time fixed? We are waiting for your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue. May Allah grant us all success to do what leads to welfare and goodness! Kindly receive our question and accept our due greetings and assurance of respect!

After studying the case in question, the committee answered that there is nothing wrong with the society's undertaking

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the duty of distributing Zakat-ul-Fitr on behalf of those entrusting it with this duty. The society should pay the Zakah before Salat-ul-`Eid (the Festival Prayer) and it is impermissible to delay it, because the Prophet (may Allah's Peace and Blessings be upon him) commanded the payment of Zakat-ul-Fitr to the legal recipients before Salat-ul-`Eid and it is Wajib (obligatory) to pay it in the form of food, not money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15767

Q: We know that Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) is Wajib (obligatory) upon every Muslim who should pay it for himself and for those under his charge such as his children, wife and servant. However, if the wife travels to visit her parents in another country and stays there for more than two months until it is the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) while she is still there at her parents, should the husband pay Zakat-ul-Fitr due on her or should her parents pay it, because she is staying with them at the time of payment?

A: If the case is as you have mentioned, Zakat-ul-Fitr that is due on the wife should be paid by her husband.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third and fifth questions from fatwa no. 15888

Q 3: Is it permissible to pay the Zakah (obligatory charity) due on me to the chieftain of the tribe? Note that he does not deliver the Zakah to the legal recipients and he takes it himself. Is it permissible to take the ewe due on the sheep of my brother as Zakah and give its price to the Zakah collectors? Is it permissible for me to do that and retain the ewe with my sheep where it feeds and drinks?

A 3: It is only permissible to pay the Zakah to the Muslim ruler on demand or to the poor. It is permissible to pay the Zakah to the chieftain of the tribe if he distributes it to the legal recipients, provided that the ruler does not request it officially. However, if the chieftain takes Zakah for himself, it is impermissible to pay it to him. It is also impermissible to pay the value of Zakah due on the cattle unless Zakah official collectors request the value of the cattle; only then, the value is accepted. As for retaining the ewe that you bought from your brother with your sheep, there is nothing wrong with that.

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Q 5: Is it permissible to pay the equivalent of Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) in cash to the needy, by giving them the price of the prescribed amount of staple food, i.e., a Sa` (1 Sa` = 3 kg. approx.)?

A: It is not permissible to pay money instead of food as Zakat-ul-Fitr. The Prophet (peace be upon him) commanded the giving of food as Zakat-ul-Fitr and specified its weight in Sa`, which indicates that it is fixed and that payment of its value does not discharge the obligation. The poor can then sell the food after receiving it and make good use of the money.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The third question of Fatwa no. 16428

Q 3: Is it obligatory on a host to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of his guests who spend the whole of Ramadan at the host's home? Is it obligatory to pay Zakah on behalf of a woman, whose marriage is not consummated, bearing in mind that she is still at her father's home? What is the meaning of the Hadith reading: (The Prophet (peace be upon him) commanded the payment of Zakat-ul-Fitr for every Muslim whether minor or old, free or slave.) **(Related by Al-Daraqutny on the authority of Ibn `Umar and was ranked as good by Al-Albany) May Allah bless you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)**

A: A Muslim may pay Zakat-ul-Fitr on behalf of the guest whom he supported during Ramadan if he was informed of that and the guest agreed before the payment. However, it is better for the guest to pay Zakat-ul-Fitr on his own behalf from his own money for it is he who is addressed by the Prophet's (peace be upon him) order.

Zakat-ul-Fitr on behalf of the wife whose marriage is not yet consummated has the same ruling as that of expenditure; as the husband is not required to pay her expenses until she comes to his home. The same applies to Zakat-ul-Fitr.

The meaning of the Hadith mentioned above is that the Messenger of Allah (peace be upon him) ordered Muslims to pay Zakat-ul-Fitr on behalf of their dependants.

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Fatwa no. 20923

Q: One of the Arab countries undertakes the duty of collecting Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) from people in cash through Zakah officers sent to villages and cities. These sums of money are collected and delivered to the balance of the ministry of social affairs of the state to be paid throughout the year on a periodic basis. Every three months, the aid is given to the legal recipients registered in social affairs. However, the aid may be delivered to some people who are not legal recipients. This money also covers the salaries and allowances of the government officials who undertake the task of collecting these sums from villages and cities. Thus, Zakat-ul-Fitr is considered a source of supplying the ministry of social affairs. Some people feel uneasy about this and then pay Zakat-ul-Fitr twice. First, they pay it according to the legal command. Second, they deliver it to government officials. Please, advise us about the validity of this activity to inform people and guide them to the proper legal way in this regard. Please let the Fatwa (legal opinion issued by a qualified Muslim scholar) be in written form to be easy for us to print it out.

A: You should pay Zakat-ul-Fitr at the due time that is legally fixed for its payment, which is the night preceding the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). However, it is acceptable to give it one or two days earlier than the day of `Eid-ul-Fitr. The amount given should be Sa` of staple food which is about 3 kilograms that should be of edible substance (i.e. wheat, barley, corn, rice, etc). It is not acceptable to pay the value of the Sa`, because the Prophet (peace be upon him) commanded us to give it out of the [staple] food.

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The sixth question of Fatwa no. 15925

Q 6: I live in Saudi Arabia, while my wife and my son live in Egypt; should I pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on their behalf? Please note that my wife lives with my father, mother, and sisters; should my father pay Zakat-ul-Fitr on behalf of me and them in Egypt? Please note that some of our relatives there are deserving recipients of Zakah.

A: You should pay Zakat-ul-Fitr in the country where you will be staying till the end of Ramadan. Your father should pay it on behalf of your wife and children in the country where they are staying. However, if you pay their Zakat-ul-Fitr along with yours in the country where you are staying, there is nothing wrong with this. The same applies if they pay your Zakat-ul-Fitr in the country where they are staying.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first and second questions of Fatwa no. 17299

Q 1: Should I pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of the orphan whom I support in

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Africa?

A 1: Zakat-ul-Fitr should be paid in the country where every person lives before the end of Ramadan, for it is related to the body, i.e. it is a purification for the body. Accordingly, the orphan in question should pay it himself in his country or it should be paid there on his behalf by the organization that supports him.

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Q 2: What is the real value of the Sa` mentioned in the Prophetic Hadith relevant to Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)?

A: Zakat-ul-Fitr must be paid of the staple food and it is not acceptable to pay the value. The amount of the Sa` is 3 kilograms approximately.

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Fatwa no. 18393

Q: What is the amount of Zakat-ul-fitr (obligatory charity paid before the Festival of Breaking the Fast) in kilogram? I have given out an amount of ten kilograms of rice on behalf of four members of my family, but later I doubted and asked about the amount due on every single individual and was told that it is 2.25 kg.

I hope Your Eminence would inform me of the amount in kilograms, and what should I do if the amount I gave out fell short of the due amount? Please give us Fatwa. May Allah reward you with the best.

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A: The amount of Zakat-ul-Fitr which is due on every individual is about three kilograms of rice or other staple foodstuffs of the region where one lives. Accordingly, the questioner should make up for the incomplete amounts remaining as due Zakat-ul-Fitr on behalf of those four persons.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 18426

Q 1: If for paying Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to a specific person, one takes a bag of rice with a label showing that the weight of the bag is 40 or 45 kilograms according to the measure of the producing company. Thus, it is taken without emptying and measuring it by means of Sa`, according to which every 3 kilograms are regarded as one Sa`. In case the weight of the bag is less than the required amount, one will add to it, but if it is more, it will be Sadaqah (voluntary charity). Is this permissible?

A: It is necessary to be sure of the measure of the bag, which one will give as Zakat-ul-Fitr. It is not sufficient to depend on the label written on the bag or the random estimation that it equals such and such amount, because it may be of a lesser amount, thus one is not fully clear from the obligation of Zakat-ul-Fitr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18700

Q 1: Rice is the most common food used in our land. We use the prophetic Mud (a dry measure of half bushel, 543 grams) for measuring, which legally suffices for one person. After that, we measure the bag of rice and draw our measure on this basis. We determine the number of Muds that each bag contains and give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) according to this basis. What is the legal ruling on this work? Is it permissible or not?

A: The value of the Prophetic Sa` is 3 kilograms approximately, so everyone should give this amount, i.e., 3 kilograms, as the obligatory charity paid before `Eid-ul-Fitr (the Festival of Breaking the Fast). Now that you know the amount that should be paid by each person, you can calculate the amount required from a number of people.

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The tenth question of Fatwa no. 20308

Q 10: Sometimes we give out the soul-purifying Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to the Fuqaha` (Muslim jurists) following this Madhhab (School of jurisprudence), and at other times to the needy.

A: Allah (Exalted be He) has enjoined one sort of Zakah (obligatory charity) to be taken from the wealthy whose property has reached the Nisab (the minimum account on which Zakah is due) or more. This Zakah is taken from the wealthy to be given to the poor and the rest of the eight deserving recipients of Zakah

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whom Allah (Glorified and Exalted be He) has specified in Surah At-Tawbah, saying: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.) So, if a Muslim has given their Zakah to any of these categories or to the ruler, they shall have fulfilled their duty. A Muslim is also permitted to give some of their Zakah to the ruler and the rest to some of these categories, unless the ruler demands it all. However, it is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and groundless to enjoin the wealthy to give the Zakah twice: once to the ruler and again to any given person like a Faqih (Muslim jurist). This is an unjust act that must be avoided. I have been informed that some people assign an amount of money to be taken from their wealth as a due obligation for the benefit of some shaykh belonging to a Sufi order. The amount assigned is one-fifth of one's wealth, and such shaykhs say: This is the fifth of the booty due on people. Also, they regard the properties of Shi`ah (Shi'ites) as Ghanimah (war-booty). Actually all these obligations are void and have nothing to do with the pure Shari`ah (Islamic law). As for the one-fifth which Allah (Exalted be He) has mentioned in the Ayah (Qur'anic verse) that reads: (And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad صلى الله عليه وسلم)], (and also) the orphans, Al-Masâkîn (the poor) and the wayfarer) it refers to a one-fifth of the properties Muslims take from the Kafirs (disbelievers) as a Ghanimah after defeating them. This amount of wealth is distributed by the ruler who is (supposed to be) the commander of the believers or the king of the state who

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led the war against the Kafirs, or by his deputy to the recipients mentioned in the Ayah and for the public interests exactly like the way of distributing the Fay' (booty gained without engagement in war). So judges, teachers and Muslim soldiers are given an amount from it that would help them dedicate themselves to their jobs as explained by scholars on the issue of the recipients of Fay' and the one-fifth of the Ghanimah.

This means that all Muslim sects have to submit to the Islamic laws on all affairs: on the issues of

Zakah, Fay', Ghanimah and so on. They are not allowed to deviate from the Muslim mainstream by innovating rulings which have nothing to do with the Islamic Shari`ah, as this constitutes a breach of the rulings of Shari`ah and opposition to Allah (Exalted be He), His Messenger (peace be upon him) and Muslims. It further creates a gap between Muslims which sows dissension and contention. This would eventually harm Muslims and help their enemy to prevail over them.

Zakat-ul-Fitr has to be given to the poor and needy, as Ibn Abbas (may Allah be pleased with him and his father) is reported to have said: ﴾The Messenger of Allah (peace be upon him) ordained Zakat-ul-Fitr as a purification from idle or indecent talk for those observing Sawm (Fast), and as food for the needy.﴿ He (peace be upon him) further prescribed it to be given before going out for Salat-ul-`Eid (the Festival Prayer). It is also permissible to give it one or two days before the day of `Eid, as it has been authentically reported that the Sahabah (Companions of the Propeht) used to give it to

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the poor one or two days before the day of `Eid. Allah is the One sought for help and guidance to the right path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20514

Q 2: A man died before sunset of the last day of Ramadan and another died after sunset; on whom is it obligatory to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)?

A: Zakat-ul-Fitr is not obligatory on anyone who dies before sunset on the night preceding `Eid-ul-Fitr (the Festival of Breaking the Fast), as it becomes obligatory only after sunset of the last night of Ramadan and the man in question died before the set time of Zakat-ul-Fitr. On the other hand, Zakat-ul-Fitr should be paid on behalf of the person who died after sunset, for it became obligatory on him as he died in the set time of Zakat-ul-Fitr.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 20628

Q 7: I am a resident of the Kingdom of Saudi Arabia and I want to pay Zakah (obligatory charity) or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast); is it permissible to pay it here on behalf of myself and my family or should my family pay it on behalf of me and themselves in their country; or should each of them pay it in the country where they live?

A: Every person should pay Zakat-ul-Fitr in the place where he resides until sunset of the last day of Ramadan. The person in question who is a resident of the Kingdom should pay his Zakat-ul-Fitr in Saudi Arabia, while his family should pay their Zakat-ul-Fitr in their country. This is the best. However, there is nothing wrong if the person pays Zakat-ul-Fitr on behalf of his family in the country where he resides, since his family is his dependants. Concerning Zakah on property, the principal ruling is that it should be paid in the place where the money is raised. However, if it is necessary to transfer it to a poorer area where people are in more need of it, it is permissible to do so.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20670

All Praise be to Allah alone, and peace and blessings be upon the last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' have read

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the question submitted to the Grand Mufty (Islamic scholar qualified to issue legal opinions) from Al-Bir Society in Al-`Urayja' suburb, a question which has been referred to the committee by the Secretariat General of the Council of Senior Scholars no. (6115) on Shawwal 20, 1419 A.H. The question reads as follows:

Charitable organizations, authorized by the poor, collect Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) from the benefactors in behalf of the poor but they distribute it few days after the `Eid-ul-Fitr (the Festival of Breaking the Fast). What is the ruling in this case?

Having reviewed the question, the committee answered that it is not permissible to delay giving Zakat-ul-Fitr beyond Salat-ul-`Eid (the Festival Prayer), unless its deserving recipients authorized someone to take it at its due time in their behalf, in which case the reception of the authorized agent at its due time is the same as if the authorizing persons received it themselves.

May Allah grant us success, and peace be upon our Prophet Muhammad and his family and companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20772

Q: Is it permissible for the committees of Zakah (obligatory charity) to buy the items to be given as Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on the first day of the month of Ramadan and distribute it to the poor at the end of the month, given that the donors have not yet made the intention of giving Zakah? So, is it permissible to give it before making the intention to do so?

A: The time of giving Zakat-ul-Fitr is after seeing the crescent of the month of Shawwal until before Salat-ul- `Eid (the Festival Prayer).

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However, it is permissible to give it one or two days before seeing the crescent but no more. The Zakah payer should give it to its deserving recipients on his or her behalf and on behalf of those he or she provides for. One can also authorize an honest person to give it on their behalf at the due time, for it is an obligation that one must fulfill. So, one is not permitted to make light of it or depend on organizations that do not pay due attention to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz Al Al-Shaykh	`Abdul- `Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 21593

Q 5: Is it permissible to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of the Kafir (non-Muslim) whom I am acting for?

A: It is not permissible for you to pay Zakat-ul-Fitr on behalf of a Kafir, for there is an absence of Islam which is the principal condition for the validity of his action. Zakat-ul-Fitr is a financial act of `Ibadah (worship). This kind of `Ibadah cannot be done on behalf of others except after having their permission if they are Mukallafs (persons meeting the conditions to be held legally accountable for their actions) and a Kafir's intention is not valid. Moreover, if it is not valid due to his Kufr (disbelief), it is not permissible to act on his behalf.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 19350

Q 1: At the end of the blessed month of Ramadan 1416 A.H., I did not give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) that was due on me and my family, as I had work which distracted me from giving it. Actually, I have decided to give it along with this year's. Is it permissible to do so?

A: Zakat-ul-Fitr becomes obligatory starting from sunset on the night preceding `Eid-ul-Fitr until before Salat-ul-`Eid (the Festival Prayer). Anyone who delays it beyond its due time without an excuse shall be considered sinful and should still make up for it. However, it will then be regarded as a sort of Sadaqah (voluntary charity) according to the Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with him and his father): (Anyone who gives it out before Salat-ul-`Eid, it will be accepted as Zakah. If anyone gives it after Salat-ul-`Eid, it will be considered Sadaqah.) (Related by Abu Dawud in his Sunan (v. 2, p. 262-263 Hadith no. 1609), Ibn Majah, Al-Daraqutny and Al-Hakim have related this Hadith with a similar wording)

Therefore, Muslims should not make light of this duty or be too occupied to fulfill it; especially that it serves as purification for the fasting person from idle or bad talk and as a food gift for the needy.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19128

Q 1: With regard to Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) in Europe and the United States; is it permissible

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to collect it and then send it to the Mujahids (ones striving/fighting in the Cause of Allah) in some Islamic countries? Some people claim that this is not permissible and that it should be paid in cereals and distributed among the needy who are not found in the countries where we are, while the Mujahids are in dire need of it.

A: Zakat-ul-Fitr is obligatory on every Muslim who witnesses sunset on the last day of Ramadan. It is permissible to pay it one or two days before `Eid-ul-Fitr (the Festival of Breaking the Fast). However, it is Mustahab (desirable) to pay it on the `Eid-ul-Fitr day before offering Salat-ul-`Eid (the Festival Prayer), for this is what the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) did. Collecting Zakat-ul-Fitr from the beginning of Ramadan is contrary to the Sunnah (whatever reported from the Prophet) and the action of the Companions (may Allah be pleased with them), so it is not permissible to ask people to pay it before its due time.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 20903

Q 4: Some Christians live in our village, and unfortunately some Muslims believe that the Christians are trustworthy so they deposit their trusts with them

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and not with the Muslims. A Muslim once gave a Christian Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and charged him to distribute it among the poor. Is this permissible? Will this Zakah be accepted from this Muslim?

A 4: It is not permissible to authorize a Kafir (non-Muslim) to distribute Zakat-ul-Fitr for he is not entrusted matters related to religion. Thus, the obligation will not be discharged except after the person on whom Zakat-ul-Fitr is obligatory pays a substitute for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 19226

Q 1: I am a married person and have children. I live with my father in his home; is it permissible for my father to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of me and my children?

A: If your father pays Zakat-ul-Fitr on behalf of you, your children and wife, there is nothing wrong with this and it will suffice you for the obligation of paying Zakat-ul-Fitr. However, if you pay it from your money on behalf of yourself and your dependants, this is better because it is you who should do so.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Sadaqah

Fatwa no. 20964

Q: Many benevolent people differ regarding the the best way of charitable spending that earns one the highest reward. Is it Sadaqah (voluntary charity) extended to the poor and the needy? Is it provision of Iftar (breaking the Fast) for people observing Sawm? Is it contribution to projects supporting Islam and spreading Da`wah (call to Islam) to unveil the truth and warn against the opposing ways through the print and distribution of religious books, and sponsoring the Du`ah (callers to Islam) and similar relevant activities of calling to Allah (Glorified be He)? Please provide us with the legal ruling in this regard for the benefit of Muslims, as the one guiding to goodness will earn a reward similar to that of those who are guided by them and observe it. May Allah reward and safeguard you.

A: The ways of doing good are many, praise be to Allah. It is prescribed for a Muslim to do as much of them as they can in the hope of earning reward from Allah and helping fellow Muslims. Nevertheless, some ways of charitable spending may be better than others when urgently needed or when only a few people observe them, and similar criteria for determining the better way of spending. If it is possible for a Muslim to contribute to every way of charitable giving, it will be good.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 14509

Q: Some tribes are named after a man from our tribe and this man asks us to collect money to help those who are named after him. Hence, we collect more than five thousand Riyals for him. Whoever does not pay is to be despised and degraded by people, particularly by the Multazim (practicing Muslim) youth who accuse anyone who refuses to pay of being stingy. I give them money with the intention of reconciling their hearts and making them accept my advice. What is the opinion of Your Eminence?

A: It is permissible for a Muslim to spend their money in all aspects of good and during calamities in particular. However, it is Sadaqah (voluntary charity). Allah (Exalted be He) says: ﴾It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day,﴿ until He says: ﴾and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans,﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾The wealth of a person will not diminish by giving Sadaqah.﴿ Allah (Glorified be He) warns us against stinginess when He (Glorified and Exalted be He) says: ﴾And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat).﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 13813

Q: A Turkish fellow sold his wife's gold and used the money to come to Afghanistan to take part in Jihad (fighting/striving in the Cause of Allah). Then, he was killed in there. Referring to some Turkish members of the committee, they told us that the wife and children of the killed person are in dire need of financial assistance, knowing that they live in Turkey, and not in Pakistan. Is it permissible to help them by giving them some of the money allocated to committee managing the affairs of the Afghani Mujahids (ones striving/fighting in the Cause of Allah)?

A: There is nothing wrong with giving the family of the deceased Mujahid, who are living in or outside Pakistan, financial assistance deducted from the money allocated to the Mujahids at the discretion of the committee which is responsible for distributing the money mentioned in question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The third question of Fatwa no. 15088

Q 3: I support four children and my mother as well. I have sufficient income, so we live in luxury and save some, all praise be to Allah. However, I am confused as to how I can dispose of these savings. When I think about my life and the life of my children, I make up my mind that I should save a lot of money for the future. As my children grow up, their education and marriage expenses will increase. I remember here the Hadith reported from the Prophet (peace be upon him) when he told the man who came to bequeath all his property: "... for you would better leave your inheritors wealthy than leave them poor, begging of others." When I read Islamic magazines that raise funds for Muslims in need of money, I say: "I should donate for my Muslim brethren." Meanwhile, I ponder on the behavior of the early Muslims who did not save much money for their future. Muslims should put their trust in Allah and be sure that Allah is able to guarantee their future and their children's as well.

I then ask, could you guide me as to how I can leave off excessiveness and negligence? And is there a limit proportion or rule within which one spends and saves? May Allah reward you with the best!

A 3: We advise you to follow the example of the Prophet (peace be upon him) when he advised Hakim ibn Hizam (may Allah be pleased with him) and told him: (The upper hand is better than the lower hand. One should start giving first to

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his dependents. And the best object of Sadaqah (voluntary charity) is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will make them contented; and whoever are satisfied with what they have, Allah will make them self-sufficient.) (Agreed upon by Al-Bukhari and Muslim) The upper hand is the one that gives, and the lower hand is the one that takes.

However, one is not allowed to bequeath over one third of his property for non-inheritors when he is stricken with a fearful illness. It was authentically reported on the authority of Sa'd ibn Abu Waqqas (may Allah be pleased with him) that he asked the Prophet during his illness whether to bequeath all his property, half of it or one third of it. The Prophet (peace be upon him) answered him to bequeath one third only.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman

`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15591

Q: Our Charitable Society for Holy Qur'an Memorization in Al-Ta'if have received three kinds of donations this year: Zakah (obligatory charity), Sadaqah (voluntary charity), and Sadaqah Jariyah (ongoing charity). Zakah was given to its prescribed recipients of the poor who are attributed to the Society. Sadaqah was given as salaries to the employees and teachers and as prizes for the students. Yet, we are confused as to how we can dispose of the Sadaqah Jariyah since some donators send, for example, one hundred Riyals as Sadaqah Jariyah which we, with other sums of money, save until they became considerable money and we

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have not disposed of it waiting for the opinion of Your Eminence.

A: All aids given to your Society under the name of Sadaqah Jariyah are to be used in purchasing real estates whose revenues are to be spent in the interest of the Society and there is no blame if it is used to restore the endowed real estates of the Society.

May Allah guide and help you do all good!

May Allah grant us success! May peace and blessings be upon Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16159

Q: There are people who donate clothes and foodstuff to charitable societies. Yet, some allocate them to certain countries, such as Somalia, Bosnia and Herzegovina or other poor countries. But when a person comes to the officials of these societies asking for assistance in kind, they are given from the things allocated to the countries mentioned above. What is the ruling on doing this? May Allah reward you with the best!

A: Whenever a donation is allocated to certain people or bodies, it is obligatory to give it to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16399

Q: A benevolent, righteous young man who was known for seeking knowledge, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) - although none can verify this but Allah - died and did not get married. He (may Allah be merciful to him) was a teacher. A friend of his decided to launch an appeal fund to make a charitable project in his favor. This friend, whenever a donator brings money, reminds them to intend this money for so and so (the dead person). He intends to establish a Masjid (mosque) in Somalia named after this dead person as Sadaqah Jariyah (ongoing charity). Some object to this project lest those people in that country should fall into Shirk (associating others with Allah in His Divinity or worship) because they may magnify and draw false images of this dead person, when searching for the reason behind behind naming the Masjid after him?

My question is: Is it permissible to furnish funds for a dead person with the intention of designating a charitable project for him or not?

A: Furnishing funds out of Sadaqah Jariyah not Zakah (obligatory charity), from kinsfolk and friends of the dead person, is a permissible act. However, it is preferred not to name the Masjid after this dead person, leaving off excessiveness.

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and Riya' (showing-off).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16656

Q 1: A person gave me some money to help me travel in pursuit of knowledge, but certain circumstances prevented me, should I keep this money or return it to the donator?

A: You should tell the donator the real situation. Thus, if he permits you, take it; otherwise, you have to return the sum to him, since the purpose for which he gave the money was not fulfilled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question of fatwa no. 16361

Q 3: Once I had a strong bull but it fell badly ill. I was about to slaughter it and leave it for birds of prey when a very poor person asked me to give him this bull. I granted it to him and later the bull recovered. Will I be rewarded for this deed, or was it better to slaughter it?

A 3: You are rewarded and your reward is equal to the benefit of this bull

given as charity. You should give good things to yield greater benefit and greater reward. Allah (Exalted be He) says: (By no means shall you attain Al-Birr (piety, righteousness - here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of fatwa no. 17262

Q1: Is it permissible for my family to pay Sadaqah (voluntary charity) of their money on my behalf to the poor in the Kingdom, as there are no poor people here ?

A 1: Yes, it is permissible for your family to give Sadaqah from your money when you permit them or from theirs, to the poor of the Kingdom on your behalf. This is permissible whether there are poor people in the country where you stay or not, except for Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), as it is better to pay it to the poor Muslims in the location where you live or neighboring locations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of fatwa no. 17886

Q 2: We raise donations in the Masjid (mosque) of our village and we announce the

donators saying: 'So and so paid such and such a sum'. Does this announcement decrease the reward of the donator?

A 2: If there is an underlying public interest in mentioning of the name of a donator, such as encouraging people to donate and paying charity in the cause of Allah, and the harm is excluded on the part of the donator, this will be permissible. Allah (Exalted be He) states: ﴾If you disclose your Sadaqât (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17897

All Praise is due to Allah. May Allah's Peace and Blessings be upon the Last Prophet! To proceed,

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was sent to the General Mufty (Islamic scholar qualified to issue legal opinions) from the Director of Social Welfare Home for Males in Madinah via the Presidency of courts in there in the letter numbered (567), dated 4/4/1416 A.H., which was referred

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from the committee to the Secretariat General of the Council of Senior Scholars under number (1746) dated 11/4/1416 A.H. The persons request a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following issue:

We would like to inform you that we have a sum of money, which is (444.559) Riyals registered in the name of the Social Welfare Home for Males in Madinah. It is the total sum of the donations granted to the Social Welfare Home when it was a non-governmental organization.

The officials of the Ministry decided to avail of this sum and formed a committee for this purpose. The committee now wants to know the ruling on the legal channels that can take advantage of this money. For example, constructing buildings, or maintaining the utilities of the house, or building playgrounds, etc.

Please, give us the Shar`y (Islamically lawful) ruling on this question so that we may act accordingly. Kindly accept our sincere greetings.

After reviewing the case in question, the committee answered that if the case is as mentioned and the sum of donations in question is not given as Zakah (obligatory charity), those in charge of the Social Welfare Home may spend it in the interests of the Social Welfare Home such as establishing or maintaining buildings and similar expenditures for the benefit of orphans, unless the donator specifies the way of spending, then his condition should be fulfilled. As for the money given as Zakah, it should be given to the poor orphans living in the Social Welfare Home.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18400

Q 2: I intend to sponsor a Muslim orphan through the International Islamic Relief Organization. The sponsorship will be registered in the name of my late mother. Is this permissible? Will she be rewarded for it? Please advise. May Allah reward you.

A: It is permissible to give Sadaqah (voluntary charity) on behalf of your mother by sponsoring an orphan and meeting their need. Your mother will be granted the great reward promised for sponsoring an orphan and you will be rewarded as well. It is authentically reported from Sahl ibn Sa`d (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿I and the sponsor of an orphan in Paradise will be (near to one another) like this - and he (peace be upon him) pointed with his index and middle fingers, holding them apart.﴾ It is also reported in the Sahih Book of Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿The one who takes care of an orphan, whether a relative or a stranger, I and them, will be (near to one another) in Paradise like these two.﴾ The narrator, Malik ibn Anas (may Allah be pleased with him), pointed with his index and middle fingers. His saying: ﴿...relative or a stranger...,﴾ means that the reward is the same whether the orphan is of their kinfolk or is a stranger.

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For example, an orphan may be sponsored by a relative such as their mother, grandfather, brother or other relatives. Commenting on this Hadith, Ibn Battal said: "It is the duty of everyone who hears this Hadith to act accordingly to accompany the Prophet (peace be upon him) in Paradise and there is no better place in Paradise than that."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of fatwa no. 18376

Q 2: A working wife earns money from her work and gives in charity to those she feels are in need. Upon learning of this, her husband objects and rebukes her. She thus gives charity in secret. What is the ruling on this act? What is the ruling on similar cases such as an unmarried working daughter, who gives in charity secretly and her father does not know? Is this a blamable act? Should she tell her father about it?

A 2: The two women in the cases mentioned above are free to give in charity from their money. In fact, they are rewarded by Allah for this charity. Neither the husband nor the father has the right to prevent them from giving charity.

However, if the husband or the father is poor, it will be better to give them this charity. The Hadith reported from Zaynab, the wife of `Abdullah ibn Mas`ud, (may Allah be pleased with

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them both) states that she and another woman from the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) asked the Prophet (peace be upon him): Is the Sadaqah (charity) given to husbands and orphaned relatives acceptable? The Prophet (peace be upon him) stated: ﴾There are two rewards for them: The reward of kinship and the reward of Sadaqah (voluntary charity).﴿ There are so many Hadiths in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19041

Q: I asked a brother to donate toward building a graveyard. He gave me some money, but I do not know if it is given as Zakah (obligatory charity) or Sadaqah (voluntary charity). Another person also gave me a sum of money several times, which I do not know whether it was given as Zakah or Sadaqah. Recently, I have questioned the donators but they did not remember. I then gave this money to the poor to fulfill some of their needs. I also sent other funds to complete some extensions of a Masjid (mosque) that we built including a library, a center for teaching the Qur'an,

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and an area for preparing the dead for burial in addition to building a wall around the graveyard for protection.

I am now uncertain about the sums spent on each of these concerns. My brother, who supervised the building of the Masjid, the house of teaching the Qur'an, the library, and the place for preparing the dead for burial, died.

Question: What is the ruling on spending these sums of money on the mentioned concerns, if they are of the money of Zakah? What should we do? It should be noted that a small amount of money is still allocated for these purposes. Please, advise.

A: The basic rule is that money given as Sadaqah is different from that given as Zakah. It is your duty to spend it in the ways specified by the donators. It is impermissible to spend this money in other affairs, unless the donators agree, when possible. However, if it impossible to have their agreement and some surplus money, it may be spent on other similar charitable projects.

As for the sums given as Zakah, they should be spent in the legal channels specified for Zakah, which are mentioned in the Ayah (Qur'anic verse) of Surah (Qur'anic chapter) Al-Tawbah where Allah (May He be Exalted) states: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ It is unlawful to spend these sums of Zakah on public projects, such as building Masjids, libraries, walls around a graveyard and the like.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18620

I have a married daughter that entrusted me with keeping her Mahr (mandatory gift to a bride from her groom), which is 6000 riyals. Upon visiting her, she told me that she wished to donate her Mahr to build a Masjid (mosque). I felt sorry for her, lest she should give this large sum in charity and told her that it is enough to give 1000 riyals as charity. Since then, she has not spoken to me as if she is angry with me for objecting to her contribution of the entire amount to the Masjid. My question is: Did I commit a sin when I did not agree to the donation of the whole sum to the Masjid? Should I carry out her wish, even if this decreased her money? Please, advise. May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Charity and donation that a daughter may give to the extension of a Masjid is a good and Mustahab (desirable) deed, but obeying one's father is a duty. The father did not prevent her from donating, but merely wanted her to reduce the contribution in pursuit of her interest. The father is then not to blame, but it is better to carry out her desire, for the great reward and goodness, hoping that Allah will give her greater compensation. Allah (Glorified be He) states: ﴿And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward.﴾

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Allah (Glorified be He) also states: ﴿and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19410

All Praise is due to Allah. May Allah's Peace and Blessings be upon the Last Prophet! To proceed,

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was sent to the General Mufti from the General Secretary of Al-Birr Charitable Society in Al-Khafjy, Mr. Zayd ibn `Abdul-`Aziz Al-`Utaiby, representative of the board of the society. His question was referred to the committee from the Secretariat General of the Council of Senior Scholars no. 251, dated 14/1/1418 A.H. The question is as follows:

Your Eminence Shaykh: `Abdul-`Aziz ibn `Abdullah ibn Baz, the General Mufti of the Kingdom of Saudi Arabia. May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) Your Eminence Shaykh, the chairman and the board of directors of

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the society expressed their deep love and respect to you. They also pray for your good health, safety, and long life. May Allah make your knowledge a source of benefit! A discussion raised about a sum of money remained from a charitable Iftar (breaking the Fast) project of the past blessed month of Ramadan. The money was collected from donators for this charitable concern [Iftar (breaking the Fast) of Ramadan]. Please, guide us about the following points: Is it permissible to spend from this money on other charitable channels undertaken by the society? Should we save the money until the next Ramadan when we make the same charitable project again.

May Allah safeguard and protect you and guide you to the best way of goodness!

After reviewing the case in question, the committee answered that the sum remained after supplying the Iftar (breaking the Fast) of Ramadan of the last year, should be saved until the Ramadan of the next year. That is because the donators specified the manner of spending the donation, so it is impermissible to change what is specified, because this manner of spending does not end. Thus, the sum should be allocated for the Iftar (breaking the Fast) of the next Ramadan to be spent in the way specified by the donators.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18677

All Praise is due to Allah. May Allah's Peace and Blessings be upon the Last Prophet! To proceed,

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was sent to the General Mufty from Al-Bir Society in Jeddah, which was referred from the Secretariat General of the Council of Senior Scholars to the committee under number (5765), dated 27/11/1416 A.H. The inquirer asks for a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following issue:

1. The society is organizing a charitable project for the Iftar (breaking the Fast) of Fasting people. In light of the size of the project during the last years and after estimating their need of the current year, they expect a specific number of meals that the donations of benevolent people will cover. They thus make a contract with some restaurants to provide the required meals of Iftar and deliver them to the places where the needy gather to receive them. The value required for the payment of these meals is only completed by the end of Ramadan and it may even be less than the required sum. Thus, the society is compelled to take a portion of the Kaffarah (expiation) for oaths or of the money allocated for feeding the needy to cover the shortage. After these additional sums, the sum may be more than required and then we save it for the next year. What is the ruling on this act? Is it permissible to deliver meals of Iftar before getting the sums for payment from the donators? The Iftar may even take place before the donator intends to give the Sadaqah (voluntary charity) for Iftar. Is it permissible to change the way of spending the sums

from a charitable category to another? Is it permissible to save some money to the next year when other sums come late, i.e. by the end of Ramadan?

2. The society is also organizing a project for collecting Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and delivering it to the legally eligible recipients. Those in charge of the society also estimate the size of the project equally as they do with the project of Iftar. What is the ruling on this act?

Reviewing the question, the committee answers as follows:

First: It is obligatory to spend the Sadaqat and Kaffarat according to the way specified by the donators. If the giver of charity specifies Ramadan as a time for delivering their charity, it should not be delayed beyond it. Similarly, if the payer of Kaffarah gives it to the society to deliver it to the legal recipients, it is impermissible to spend it under another category. It is obligatory to buy the things specified as Kaffarah and deliver them to the due recipients.

Second: It is impermissible to pay the Sadaqah or the Kaffarah before the intention and command of the payer of Sadaqah or the Kaffarah take place, because the intention is legally necessary.

Upon receiving the money of the donators, it is obligatory to pay their donations according to their

directions and the same goes to the way of delivering the Kaffarat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa No. 19666

Q: An association has asked me to give a sum of money, amounting to 8000 riyals,

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for the teacher of memorizing the Glorious Qur'an in the Masjid (mosque). I could not pay the money, so some benevolent people paid an amount of money for charitable purposes and a sum of 1000 riyals of this money has remained in my possession. What should I do with this money, should I give it to the current teacher as I still have it in my possession? Thank you!

A: This money should be given out for the purposes defined by the donors, which is the memorization of the Qur'an for which the first amount of money was given.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20095

Q 1: Sometimes we ask some businessmen to donate to a particular project supervised by our office, such as printing books and other projects. Can the money received for a given project be used for another project supervised by the same office? For example, one of the donors contributed to buying a computer for the office; can this contribution be used to print books instead?

A: Contributions to such projects are mostly given as Sadaqah (voluntary charity) and not as Zakah (obligatory charity), so they must be used for the purposes specified by the donor. It is not permissible to use them for any alternative projects, unless with the permission of the donor.

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However, if it is difficult to get permission from the donor or it is not possible to spend these contributions for the purposes specified by the donor and there is extra money, then they should be spent on charitable activities similar to those which the donor has specified. However, if donors pay such amounts of money as Zakah due on them, it is not permissible to spend them on the mentioned projects; rather, they must be given to the categories of Zakah recipients which are mentioned in the Saying of Allah: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm)﴾

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21109

Q: My son died and left two wives. He divorced one of them about two month before his death, and she has four daughters from him, three of them are disabled and have reached the full legal age. They are totally disabled, as they cannot speak or move except a little. Their mother cares for them, and some benefactors provide financial aid for them as well. Is it permissible for their mother to take some of the aid they receive? It should

be mentioned that their mother is a frail woman who has no money and has a healthy daughter who is fifteen, so can this daughter make use of this aid as well? The girls' grandfather has been granted legal guardianship over them and he asks that since these disabled girls are under his guardianship, can he take from the Sadaqah (voluntary charity) they receive, and are they given the ruling of those who are under age?

A: If these disabled girls do not have sufficient money to cover their needs, their guardian is permitted to accept Sadaqah that is sufficient to cover their needs and to provide for them. However, he is not permitted to take a cent from the money they receive, as that money is allotted for them. Also, their healthy daughter is not allowed to take from this money. If the State agencies that care for the disabled have assigned a sufficient sum of money to be regularly given out to these girls, their guardian is no longer permitted to accept charity for them as they are no longer in need of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. 21089

Q: We are a group of employees living in one village where we carried out a charitable electric project. At that time we counted the employees living in the village and agreed that each employee would pay a month's salary.

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We raised the money and signed a contract with a company to set up an electrical network and buy generators, and the State also contributed and provided some generators. Thus, our village has been supplied with electricity for a nominal charge to avoid the interruption of electrical power.

The purpose of this charitable electrical project was to have an electricity supply in our village where our families live. We did not intend to make profits from this project. So by Allah's Grace, then through the support of our prudent government, the public electrical services have reached our village and our charitable electrical project came to an end. We calculated the money left over from this project as well as the debts of our project, which was 16,000 riyals. We then gathered the people of the village who has been making use of the electricity supply and informed them that everyone who had unpaid bills for the electricity meters or electricity consumption, would have their debts settled. Some village residents are still indebted to the project.

After settling the debt we found that we have some 22,464 riyals as extra money.

Since the project is charitable, we cannot distribute this amount of money to those who donated their salaries or any other sum of money, as some donated thirty riyals. Yet, some employees who contributed to the project at that time are

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still alive and some have passed away. So to absolve ourselves as well as those who supervised this project whether alive or dead, we have the following question:

Is it permissible for us to give out this money as a donation to charities, to Chechnya, to the poor in our village, or any other deserving organizations or even individuals with the intention that the reward will go to everyone who contributed to this charitable electric project?

May Allah grant you all success, and may Allah's Peace, Mercy and Blessings be upon you!

A: If the case is as mentioned that the contributors to this electric project made those donations with the intention of doing good for the village residents and did not intend to gain profits, then the extra money from the project can be given for useful charitable purposes and every contributor to the project shall be rewarded accordingly In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21658

Q1: We wish to inform you that in Jeddah there are schools for memorizing the Qur'an and teaching the Sunnah. These schools are charitable and not profitable organizations and are under the administrative supervision of the organization founded by the mother of Prince Thamir ibn `Abdul-`Aziz

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May Allah be Merciful to them all. The activities of these schools are monitored by Shaykh `Abdul-`Aziz ibn `Abdul-Khaliq ibn `Abdullah Al-Himdan, the General Supervisor, and under him is Shaykh Hussayn ibn Saqr. After Allah's grace, success and continuation of these schools depend on the contributions of the donors. Are the buildings granted to the school regarded as Sadaqah Jariyah (ongoing charity)?

A1: Yes, buildings granted to schools of Qur'an memorization or to be used as orphanages and the like are considered Sadaqah Jariyah.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: Is it a form of Sadaqah Jariyah (ongoing charity) to furnish a Qur'an teaching center with necessary tables, chairs, desks, a printer and other stationery requirements and providing the bus that transports the female Qur'an teachers and female students?

A: Whatever a Muslim donates to the benefit of other Muslims, whether the given charity is movable or stationery articles of enduring benefit, are all forms of Sadaqah Jariyah, for which great reward is expected from Allah (Glorified be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15067

Q 1: Is it permissible to help a non-Muslim, such as

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a Christian, Hindu, Sikh, Buddhist, or a follower of any other disbelieving beliefs, who asks for financial help while he is sick, from: (a) Zakah (obligatory charity) (b) Sadaqah (voluntary charity) (c) Muslims' donations (d) Returns that are received by the Fund from the Kuwait Finance House (the Islamic Bank of Kuwait) after one year passes since charities and donations have been deposited? This is a general question.

Q 2: The Fund exchanges interests with some governmental and non-governmental bodies. For example, a non-Muslim patient, adopting one of the above-mentioned beliefs, must leave the country because he is afflicted with a contagious disease. Now, he is receiving medical care in a governmental hospital that is engaged with the Fund in a very fruitful and constructive cooperation. Is it permissible to help this patient from the forms of religious charities mentioned in the first question (i.e., a, b, c, d)?

Q 3: Is it permissible to give him a travel ticket that is usually given to the Fund for free and on a yearly basis from the Kuwait Airways?

A: It is permissible to give non-Muslims, such as Christians and Buddhists, who ask for aid from Sadaqahs and donations. However, it is not permissible to give them of Zakah. That is because it was authentically reported on the authority of Mu`adh (may Allah be pleased with him) that the Prophet (peace be upon him) said: ((Zakah should) be taken from the rich (Muslims) and distributed among the poor of them (i.e. the Muslims).)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah before the completion of Hawl

Fatwa no. 14411

Q 1: I own a sum of money and by next Dhul-Qa`dah, it will complete a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due).

- Is it permissible to pay the Zakah (obligatory charity) due on this money during Ramadan?

- If this is permissible, should the beginning of the Hawl be counted starting from Ramadan?

A: It is permissible for you to pay Zakah before the completion of the Hawl to attain the religious benefit and merit of paying it during Ramadan.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: I own a commercial store for foodstuff sales.

A: How should I calculate the Zakah (obligatory charity) due on this store while I do not know the detailed contents of the commodities inside it and their value?

B: If I gather a sum of money from the profits of this store, i.e., the rate of profits is five thousands per month, should I gather the profits until the end of Ramadan (the ninth month of the Islamic calendar) and pay the due Zakah on them or what should I do?

A 2 : As for commercial stores, an inventory should be made of all the commodities prepared for trade and the Zakah should be calculated on the value of these commodities according to the market price thereof upon the end of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The amount of Zakah is 2.5%.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13910

Q: We have established a holding cooperative association with which people deal on the basis of prompt and deferred deals. One of the customers died in a car accident and did not pay the debt he owed to the association. This person left no inheritance or heir. He was working in return for a monthly payment and has no right to pension or the like. Is it permissible for us to pay his debt from the Zakah (obligatory chairty) due on the association? It should be noted that the Zakah is paid to the Department of Zakah and Income Tax affiliated to the Ministry of Finance.

A: It is permissible for you to pay the debt due on the dead to the association from the Zakah. The payment of the Zakah due on the dead that left no inheritance to pay their debts is permissible according to the more correct of the two opinions maintained by scholars. That is due to the generality of evidence on the permissibility of giving the Zakah to Gharim (one who cannot repay their debts by themselves). This is the juristic preference of Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 15041

Q 2: When the time of the payment of Zakah (obligatory charity) is due on property and cattle like sheep, which is during the blessed month of Ramadan, some villagers from our village and the neighboring villages come asking for the Zakah because, according to their claim, they are poor. Thus, we set aside for them a share of the due Zakah and leave the rest to the governmental collectors of Zakah. Is it permissible to give those people of the money of Zakah?

A: It is permissible to give those who ask for Zakah from it, when they are not known to be rich. However, if the government imposes the payment of Zakah to the governmental authorities, it is a must to abide by their regulations in this regard. In this case, those who ask for Zakah may be given of other kinds of charities, such as Sadaqah (voluntary charity), because the one asking for favor has a religious right to be answered. Allah (Exalted be He) says: ﴾And in their properties there was the right of the Sâ'il (the beggar who asks) and the Mahrûm (the poor who does not ask others).﴿ And Allah knows best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15596

Q: A rich man did not pay the Zakah (obligatory charity) due on his property throughout his life

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until he died. His heirs want to inquire about the following:

1. Is this estate Halal (lawful) and permissible for them to take and utilize without fear of any harm?

2. Should they pay the Zakah of their father's property that he owed throughout his life, even if it consumes the whole estate?

3. Is paying the Zakah due on their father's property a way of extending dutifulness to parents?

A: If their father is a Muslim and they know for certain that he did not pay the Zakah of his property, they should pay it from his wealth for all the missed years, because it is considered a debt due on their father. Indeed, the debt due to Allah (Exalted be He) is worthiest to be repaid. However, if some of them are minors, the case should be referred to the court for proper judgment and taking the necessary measures.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15605

Q: You know (may Allah safeguard you) that the payment of the Zakah (obligatory charity) due on money such as gold and silver, as well as on commercial commodities and cattle, is conditional upon the passing of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), which is completely acceptable. However, confusion occurred with regard to the money added during the Hawl to the original property for which the Hawl is complete. Is Zakah due on the money added and does it take the same rule of the original capital? Please

clarify this issue and cite the relevant textual evidence, (may Allah safeguard you). Indeed, we are confused about the statement of some of our scholars at the present time. They say that no Zakah is due on this added money, which is contrary to what we know from the books of Fiqh (Islamic Jurisprudence) that declare the obligation of Zakah on generated money. This also entails great hardship, as people will be obliged to pay Zakah throughout the whole year, as every part of the money will have a specific time for Hawl and Zakah; a person will pay the Zakah of the capital and then the Zakah of the added money and so on. The process of adding new capital may occur several times during the months and days of the Hawl. Furthermore, according to the accounts in the biography of the Prophet (peace be upon him), he only sent Zakah collectors once during the year, which only repeated on a yearly basis. First: If the case was as our scholars, who said that Zakah is not obligatory on the money added to the original assets, mentioned, it would have been obligatory on the Prophet (peace be upon him) to mention that, because people face this many times. It is well known that delaying the legal declaration beyond the time of need is impermissible. Second: It would also have been obligatory upon the Prophet (peace be upon him) to send Zakah collectors during the whole year on a monthly basis to collect Zakah from Muslims on the money whose Hawl was complete from the money added to the original assets. Please elaborate on this issue.

A: When a person has any kind of wealth on which Zakah is due and adds to it kinds of wealth for which Zakah is obligatory before the completion of the Hawl, then the question will be one of only two cases:

First case: The money added may be profit, thus, the Hawl of it will be the same as the original capital. Upon the passing of the entire Hawl of the capital, he must pay the Zakah due on the capital and the profit. The same is equally applied to animals born from the original cattle during the Hawl, so Zakah is due on both the original cattle and their offspring during the year.

Second case: When the added money is neither profit nor offspring of the original cattle but independent money, the sum of Zakah, which a person may save from his salary, will be due on every sum after the passing of a full Hawl from the time of saving this independent money on the

condition that the money is a Nisab (the minimum amount on which Zakah is due) or more. However, if it is difficult for a person to calculate an independent Hawl for each sum, he is permitted to pay the Zakah due on all his money at a specific time of the year. Thus, the Zakah on the money, whose Hawl is not yet complete, will be paid in advance. At the same time the following year, he should pay Zakah on all the property and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Farwa no. 15611

Q: I own a farm that is located in a town other than that of my residence. Upon the season of harvesting wheat, I harvested the crop and sent it to the silos. I only reserved an amount of 400 bags of wheat. At other times, I reserved only 100 or 200 bags for future use as seeds for the coming year. This is the usual way I manage things.

My question: Is there Zakah (obligatory charity) on the amounts that I reserved for future use as seeds, which I did not send to the silos?

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If Zakah is obligatory on them, is it permissible to pay the Zakah to people of the town of my residence or must it be paid to the people of the town where the farm is? Is it permissible to give the Zakah to my relatives as some of them are poor and some are helpless women?

A: First: If the case is as you mentioned, you should pay the Zakah due on the wheat which you reserved, as it is equal in the judgment of Zakah to that which you sent to the silos.

Second: It is permissible to move the Zakah from one town to another, when a legal interest is verified. Thus, if the distribution of Zakah to the legal recipients of the town of your residence achieves a preponderant legal interest that is legally greater than distributing it in the town where the farm is, it will be permissible to do that.

Third: It will be better to pay Zakah to poor and needy relatives other than ancestors (i.e. fathers, grandfathers, mothers, grandmothers, and so on,) and descendants (i.e. the children of a person and their offspring, however low), for it is Sadaqah (voluntary charity) and a form of maintaining the ties of kinship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16045

Q 4: In which month should the Zakah (obligatory charity) due on money be paid? What are the legal channels to which the Zakah should be paid? What is the Nisab (the minimum amount on which Zakah is due) of commercial commodities? I read that the amount of Zakah due to be paid upon reaching Nisab is

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1/4 of a dirham per 200 dirhams. However, we do not know this measure. How much it equals of our present currencies or of other foreign currencies?

A: As for the Zakah due on items of wealth, if it is grains and fruits, then Zakah is obligatory upon the time of harvest or reaping. If it is banknotes, commercial commodity, or cattle, then Zakah is due after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). Zakah should be paid to the legal recipients stated in the Ayah (Qur'anic verse) where Allah (Exalted be He) says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴾ However, it is permissible to give all the Zakah to only one category of those specified in the Ayah. The Nisab of money is 200 Dirhams (a dirham of silver equals 2.975 grams of silver) of the Islamic Dirhams, which are equal to 140 Mithqal (1 Mithqal = 4.25 grams) of silver. This is equal to 56 of the silver Saudi riyals or what equals them of today banknotes. The amount of Zakah due when the money reaches Nisab is only a quarter of the tenth (i.e. 2.5%), namely, two and half riyals per 100 riyals.

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The third question of Fatwa no. 16072

Q 3: We have some needy and poor people. Is it religiously better to pay Zakah (obligatory charity)

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to those poor people or should we pay it to the official collectors of Zakah sent by the government (may Allah reward them with the best)?

A: If the Zakah collectors come to you and ask you to pay the Zakah, it is compulsory to pay it to them, but if they do not come to you, you should give it to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16316

Q 3: How should Zakah (obligatory charity) be calculated on salaries? It should be noted that the bank account of a person may reach SAR 50,000 and sometimes may be only SAR 1000. How should Zakah be calculated and paid?

A: People receiving salaries and others should pay the Zakah due on their money when the money reaches the Nisab (the minimum amount on which Zakah is due) after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due). The amount of Zakah is 2.5% of the capital and the profits, as the ruling of the capital is equally applied to profits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16056

Q: Some people in villages think that it is not permissible to give the Zakah (obligatory charity) due on An`am (camels, cows, or sheep) except to the collectors of Zakah sent by the government. Although there are poor people who deserve Zakah in the places where they live, they refuse to give them from it. It is also worth mentioning that the government does not impose that Zakah should be given to it. Is what those people do correct? Give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best!

A: If the government does not demand that Zakah should be given to the collectors of Zakah, there is no problem if they distribute it among the poor of the village or the city where they live. However, if the government imposes that Zakah should be given to its collectors, they must do so in obedience to the ruler.

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Fatwa no. 16186

Q: When it is the time of the payment of Zakah (obligatory charity) due on sheep or on agricultural production, the tribal chieftain tells all the members of the tribe that the Zakah due on the sheep this year, for instance, is 250 riyals. We thus sell one of the sheep and deliver the fixed sum to him and give what remains as Sadaqah (voluntary charity). He then gives us receipts of payment supposed to be issued by

the Departments of Zakah. However, the Zakah paid on the agricultural production is given to this chieftain for his personal use. Is this act valid? Please, advise us about what we should do if the payment of Zakah is unacceptable in this case?

A: It is compulsory to pay Zakah to the legally specified recipients or to the authorized Zakah collectors sent by the government. If the chieftain of the tribe is authorized by the government, it is obligatory to deliver the Zakah to him; otherwise, it should be paid to the Zakah officers sent by the government. If the government does not send anyone to collect the Zakah, the person on whom Zakah is due must pay it to the legal recipients of the poor and the needy. The value of the sheep that is paid on a yearly basis differs from one year to another according to the high/low rate of prices, so this difference should be considered upon giving the value to clear one's self from this fundamental obligation, which is always joined with Salah (prayer), and should seriously be observed without the least neglect.

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Fatwa no. 16130

Q: The Arabic Islamic University in Chittagong, Bangladesh, guarantees residence and sustenance for more than five hundred students from among the poor and orphans. It provides them with food for free from the beginning of the school year until its end. Is it permissible for the benevolent people to give Zakah (obligatory charity), donations, and other forms of Sadaqah (voluntary charity)

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to this university?

A: It is permissible to give Zakah to an organization that provides for the poor and orphans, whether a university or otherwise, because it acts as the agent of the one who pays Zakah regarding the delivery of Zakah to the deserving recipients.

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Fatwa no. 16976

Q: The government of Egypt imposed a new tax that citizens working outside Egypt have to pay on the yearly income received from employers outside Egypt. The tax is a fixed percentage determined according to the category of the income and whoever refrains from paying this tax is prevented from travel to resume his work outside Egypt. As the new tax overloaded the income of the Egyptian Muslim working outside his country, I would like you to clarify the ruling on deducting this tax from the due Zakah (obligatory charity) on his money?

A: It is impermissible to deduct the tax from the amount of Zakah, because the Zakah is a religious obligation, worship, and a pillar of Islam that must be delivered to certain legal recipients and it is necessary to abide by the recipients specified while the tax is a financial fine that does not include, in most cases, the amount of Zakah.

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Fatwa no. 17110

Q: Is it permissible for me to pay Zakah (obligatory charity) to the specified categories of people while I do not have the money on which Zakah is due (do not have the Nisab, i.e., the minimum amount on which Zakah is due), on the condition that I deduct what I pay from the obligatory Zakah when I have the amount of money on which Zakah is due in the future?

A: What you pay in this case can not be considered as Zakah for the money you expect to obtain in the future, because, at the time of payment, you do not have the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First, second, and third questions of Fatwa no. 16770

Q: Are the charitable societies known nowadays, which collect the Zakah (obligatory charity) and Sadaqat (voluntary charities) from the benevolent people and distribute them to the needy, regarded as agents of those who make charities or those to whom charities are given? Are these charitable societies free to determine what they see more proper to meet the needs of the needy such as buying food and clothes instead of giving them their shares of charity in cash?

A: A: The charitable societies are regarded as agents acting on behalf of the payer of Zakah but they are not agents for those to whom the Zakah is given.

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B. The charitable societies have no right to dispose of the Zakah; they must deliver it to the poor as received. However, with regard to the forms of voluntary charities, they may choose the most beneficial way for the poor when the grantor of charities entrusts them with this duty.

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Q 2: So much Zakah (obligatory charity) is collected under our charge. However, for the sake of continuity of work, the delivery of some of the Zakah to the legal recipients may be delayed until the next year. Is this permissible or is it mandatory to deliver the Zakah of each year during the same year?

A 2: It is not permissible to delay the Zakah beyond the due time. Charitable societies should take of the amounts of Zakah what they can distribute at the due time without delay.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: Is the receipt of Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) by the charitable societies regarded as a legal and acceptable payment of it or is it necessary to deliver it directly to the needy before the due time of Salat-ul-`Eid (the Festival Prayer)? What is the legal method to adopt when some recipients who were intended to be given of this Zakah are absent?

A 3: The receipt of Zakat-ul-Fitr by the charitable societies is not a legal delivery of this Zakah and it is a must to deliver it to the poor before going to the Salat-ul-`Eid. When the poor person intended is not present, he may entrust someone to receive it on his behalf or it may be given to another poor person of those who are present before the due time of Salat-ul-`Eid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17293

All praise is due to Allah Alone. May Allah's Peace and Blessings be upon the Last of all Prophets! To proceed,

The Permanent Committee for Scholarly Research and Ifta' have reviewed the letter sent to H.E. the General Mufty (Islamic scholar qualified to issue legal opinions) by H.E. the director of the cooperative office of Da`wah, guidance and foreign awareness in Al Majma`ah. The letter is referred to the committee from the Secretariat General of the Council of Senior Scholars under no. (2598) in 23/6/1415 A.H. The Question he presented is as follows:

As we receive sums of Zakah (obligatory charity) to deliver to the needy among Muslim laborers and those who have recently converted to Islam to make them assured of their religion, we notice that upon delivering the Zakah to these categories of people they buy some luxurious things, which may be forbidden. What is your opinion if we buy what they need of foodstuff and similar commodities and distribute it to them on an interim basis instead of paying them all of the Zakah in cash except when necessary? Please, provide us with your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

After studying the question, the committee answered as follows:

It is compulsory upon whoever receives the Zakah from a person to distribute it on his behalf to give the same Zakah that he received to the legal channels specified as the recipients of Zakah. It is impermissible for him to delay it or to buy commodities with the money of Zakah and distribute them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17286

Q: I have received a sum of 800 riyals from some brothers, who informed me that this sum is the Zakah (obligatory charity) due on his camels for the last year 1414 A.H. He told me that the Zakah due on his camel is a one-year-old she-camel. The officers of Zakah asked for the value of this camel, which is the sum mentioned above, i.e., 800 riyals, but he was not able to pay it and he offered to give them sheep instead of the value but they refused and argued that it is not permissible to take sheep instead of the Zakah of camels. The Zakah officers then left and did not levy the sum. After he had the sum, he sent it to me in order to undertake the duty of distributing it. However, I wanted to keep it until I receive your answer concerning the proper way of distributing it. Should it be distributed to the legal channels specified to Zakah? Please, elaborate, in detail, on the case in question.

A: You should pay this Zakah to the poor on behalf of its original payer, intending that it is the due Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of fatwa no. 17650

Q 2: When I come back to visit my home during the annual leave, I buy some clothes

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and distribute them as gifts to my family, brothers, relatives, neighbors, and friends. They are all civil servants and get their salaries from the government. Some of them are average people and others are lower than that. I deduct these gifts from the due Zakah (obligatory charity) on my wealth and then add the remaining portion in cash and distribute it to the needy including some of them and others of my town. Is this behavior legally valid or not? Please, advise me in this regard!

A 2: It is permissible to deliver Zakah to civil servants, if his income does not meet his needs. He should be given what is sufficient to meet his requirements in full. It is also permissible to buy some things that he needs and deliver them to him when this is better than giving him money. This is provided that he is one of those who are permitted to receive the obligatory Zakah. However, if the one who receives the Zakah is one of your ancestors (e.g. father, mother, grandfathers, grandmothers, etc. however high), or of your progeny (i.e. children, grandchildren, etc. however low), or your wife and those under your charge, it will be impermissible to pay the Zakah due on your money to them, because it is compulsory upon you to undertake the responsibility of providing for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of fatwa no. 17660

Q 2: Is it permissible for a person to pay Zakah (obligatory charity) before the passing of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? In other words, before `Eid-ul-Adha (the Festival of the Sacrifice), my mother gave a sum of money to one of her relatives in order to enable him to buy Ud-hiyah (sacrificial animal offered by non-pilgrims). She said to me

that she intended to make it of the Zakah due on her upon the passing of the Hawl, which is the Day of `Ashura' (10th of Muharram). Thus, at this time she would deduct this sum that she paid to her relative from the total sum of Zakah. What is the religious ruling in this case?

A: It is permissible to pay the Zakah in advance before the passing of the Hawl. What your mother did is acceptable provided that she intended the sum paid to be of her Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17755

Q: My mother is in her old age and she does not know any of the worldly affairs and does not even recognize anyone. I am her son and legal agent and the custodian over her and over my brothers according to the will of my father (may Allah be merciful with him). I keep a sum of money for her. Is there any Zakah (obligatory charity) due on this sum? If it is due on it, then upon the payment of the Zakah:

1. Should I pay the Zakah in cash?

2. Is it permissible to buy some textiles and deliver them instead of Zakah?

3. Is it permissible to pay some of the Zakah to the children of her daughters? It should be noted that all of them are civil servants.

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4. Is it permissible to give her daughters from the Zakah? Note that each of them has a building.

Please, advise me regarding the mentioned points and guide me to the right way.

A: You should pay the Zakah due on the money of your mother under your custody and should pay the Zakah in cash. You are permitted to buy clothes with it and distribute them to the poor when it is better for them. And it is impermissible to give Zakah to her children or her grandchildren, because the Zakah of the ancestor is not permitted to be given to his/her descendants and vice versa [i.e. the Zakah of the descendant is not permitted to be given to his/her ancestors].

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17981

Q: Some Bedouins, upon missing the officers of the Zakah (obligatory charity) sent by the government, dispose of the Zakah due on the cattle and some others claim that they undertake the duty of paying the Zakah to the poor and the needy by their locations and their likes.

Is it better and legally preferred to pay the Zakah to the officers that the government entrusts with collecting it or to pay it directly to the recipients? Please, advise. May Allah reward you with the best!

A: It is Wajib (obligatory) to pay the Zakah to the officers sent by the government

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and a person, on whom the Zakah is obligatory, should be careful to give the Zakah to them at the due time when they receive it. However, if they do not come to take the Zakah, the owner of the wealth should pay the Zakah due on him to the poor after losing all hope that the Zakah officers will come. A Muslim should abide by Taqwa (fearing Allah as He should be feared) of Allah (Glorified and Exalted be He) and should pay the Zakah to the legal recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of fatwa no. 17943

Q 1: What is the legal evidence in support of the ruling that money should be added to the gold for the payment of Zakah when the gold does not reach the Nisab (the minimum amount on which Zakah is due) separately and the same goes for money, i.e., gold should be added to money when money does not independently reach the Nisab?

A: All forms of money including silver, banknotes, value of commercial commodities should be added to the gold in order to complete the Nisab, because the total of the gold and money completes the Nisab and makes the payment of Zakah obligatory. That is because the obligatory Zakah on the commercial commodity is paid on the value, which is calculated in terms of gold or silver.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18316

Q: I would like to inform Your Eminence that I inherited a sum of 60,000 riyals from my father 15 years ago. This sum remained in my possession for 12 years when I took 30,000 riyals and kept the remaining 30,000 until now. As I did not pay the Zakah (obligatory charity) due on this sum since I possessed it and up to now, please advise me about the amount of Zakah I have to pay on this money.

A: A Muslim must pay the Zakah due on his wealth immediately after the passing of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) while the money is in his possession. If he delays the payment of Zakah without a legal excuse, he will be considered sinful and must pay all the due Zakah at once even if he missed several years.

Thus, you must pay the Zakah due on the mentioned sum for all the past years beginning from the end of the first Hawl after this sum came into your possession and the payment should be at once. You should also endeavor to make sincere Tawbah (repentance to Allah) for the sin of delaying the payment of Zakah. There is no Zakah on the 30,000 riyals that you took 3 years ago, after they were no longer in your possession but you should pay the Zakah due on them during the past years i.e. 13 years.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18292

Q: During previous years, Zakah (obligatory charity) due on the financial activity of of Panda Company was paid as follows: Zakah was calculated on the capital in addition to the annual profit.

Questioning some seekers of knowledge about this issue, they gave us a Fatwa (legal opinion issued by a qualified Muslim scholar) that this is an invalid behavior and Zakah should be paid on all the existent commodities upon annual stocktaking without deducting the debts due to the suppliers or spoilt goods. It should be noted that we purchase goods on credit and at the time of stocktaking, some debts are due to the suppliers. For example, this is the statement of one previous year:

Total goods upon stocktaking = 3.313.509 Riyals.

Debtors (suppliers) = 2.712.864 Riyals.

Please, clarify the issue for us. May Allah reward you with the best! Thank you very much and kindly accept our due respect!

A: It is Wajib (obligatory) to pay the Zakah due on all the articles in the commercial store including all the commodities that have remained for a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) or on their value upon purchase that remained for a Hawl. Similarly, it is Wajib to pay the Zakah due on the money after the passing of a Hawl from the time of owning it whether it is in the hands of its owners or debts due to them if the debtors are solvent and are not procrastinators. The debts due on the owner of the store are not regarded and the debts should not be deducted from the money on which the Zakah is due when

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it is owned by the owner of the store, after the passing of the Hawl, according to the more correct of the two scholarly opinions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18261

Q 1: I have a female relative who has some surplus money. She entrusted me with keeping this money and now a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed. Should I pay the Zakah (obligatory charity) due on this money on her behalf or leave the matter totally to her, whether she pays it or not? Please, advise. May Allah reward you with the best!

A 1: It is impermissible for you to pay the Zakah due on her money, which is deposited with you, except after informing her and after she deputizes you to pay it because she may pay the Zakah while you are not aware. It is better to talk to her about the issue out of keenness to fulfill this Rukn (integral pillar) and cooperate in righteousness and Taqwa (fear/wary of offending Allah).

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Q 2: I borrowed a sum of money from a friend and after a period of time, I saved the same sum and repaid the loan to the friend. However, he refused to receive it and said that he was not in need of it at that time. He thus left it with me and it is an extra sum that I do not need. Who should pay the Zakah (obligatory charity) due on this money: the original owner or I? Please, advise. May Allah reward you with the best!

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A 2: It is Wajib (obligatory) on the owner of the money to pay the Zakah due on it if it has reached the Nisab (the minimum amount on which Zakah is due) and a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed. You are not required to pay anything, as the money described is a deposit with you. If the owner asks you to act on his behalf in the payment of Zakah, then you should pay the due Zakah on his behalf. It is better, as mentioned in the first answer, to discuss the matter with him to clear yourself and be on the safe side.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18247

Q: My brother and I are partners in car sales on installment. Our Zakah (obligatory charity) becomes due on us by the end of Jumada Al-Awwal (May 30th) each year. All praise is due to Allah.

For example, by the end of Rabi` Al-Thany or in the middle of Rabi` Al-Awwal or other months, I may sell a car on installment; should I include it in the Zakah? It should be noted that the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has not passed yet. May Allah help you to answer this question sufficiently! May Allah safeguard you!

A: The Zakah is due on the money that you possess and on its profit after the passage of the Hawl on the capital while it is a Nisab (the minimum amount on which Zakah is due) or more

and regardless the sales are on installment or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of fatwa no. bn 18147

Q1: It is customary in some areas of Bihar in India for people to collect the Zakah (obligatory charity) due on money, Sadaqah (voluntary charity), Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), and the hide of Ud-hiyahs (sacrificial animals offered by non-pilgrims) in one place to be mixed together and then sold. After that, a certain sum is given to some Islamic schools in the country and the rest of the amount is given to other primary, preparatory, and secondary schools where the children of those who pay Zakah and Sadaqah study. It should be noted that these schools and colleges do not provide students with meals but the Zakah pays the salaries of teachers and purchases land among other such things.

1- Is it permissible to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) to the above mentioned committee taking into consideration that they are not paid to the poor and Miskins (the needy) at the Shar`y (Islamically lawful) due time?

2. Is it permissible to pay Zakah and Sadaqah to schools and institutes in which the children of those who pay Zakah study because the giver of Sadaqah in this

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case is actually benefitting from his paid Sadaqah?

A1: The Zakah due on money and Zakat-ul-Fitr must be paid to the poor and the needy and to the other legal recipients specified by Allah (Exalted be He). It is impermissible to pay this money to charitable projects such as schools and Masjids (mosques). This is especially true with regard to Zakat-ul-Fitr that must be paid to the poor of the town where the payer resides during the period from sunset of the night preceding `Eid-ul-Fitr (the Festival of Breaking the Fast) until the payer goes out for Salat-ul- `Eid (the Festival Prayer). It is also permissible to pay it one or two days in advance. However, it is impermissible to delay the payment of Zakah beyond this time. The matter is flexible for other kinds of Sadaqah, and they may be given to the poor or to charitable projects such as schools, Masjids and charitable associations. However, if the giver specifies a certain channel for spending, it must be given to it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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First and third questions of fatwa no. 19343

Q 1: Should I pay the Zakah (obligatory charity) due on my salary in the Kuwaiti Dinar although the funds on which the Zakah is due are in Dollar/Sterling?

A 1: It is permissible to pay the due Zakah in the Kuwaiti Dinar if it is equals the amount due to be paid in any other currencies that form the capital.

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Q 3: Should I pay the Zakah (obligatory charity) due on the last year only or is it Wajib (obligatory) on all previous years

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since 1992 A.D.? Note that I neglected to count the sum exactly.

A 3: You should pay the Zakah due on your money for all the previous years and it is not enough to pay the Zakah for only one year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of fatwa no. 18829

Q1: My grandmother is more than eighty years old. As she is no longer able to manage her worldly or religious affairs properly, my father, in agreement with other uncles, decided to open her safe where she saves her money and the like to ascertain how much money she has and pay the Zakah (obligatory charity) due on it from that which has reached the Nisab (the minimum amount on which Zakah is due), which was not paid for years. They found more than 20.000 Riyals. However, the problem that faces them is: how should they pay the Zakah due on this money, especially after the passage of several years during which the due Zakah was not paid. Please advise them how to pay the Zakah due on this money in the proper way.

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A1: It is Wajib (obligatory) to refer the issue to the court so that the court would appoint one of your grandmother's sons as her deputy. After that he should pay the Zakah due for every year after the completion of the year. He should try his best to count how many years have passed and work according to what he thinks is most likely correct after consulting other brothers. He should pay the Zakah due on the years that they believe she did not pay the Zakah for them.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of fatwa no. 19128

Q2: If I pay the due amount of Zakah (obligatory charity) and later I notice that the sum that I paid is more than the obligatory amount that I should have paid, is it permissible for me to deduct the extra amount from the due amount of Zakah that I should pay next year? For example, if I have to pay 100 Riyals as the Zakah of the present year but I paid 200 Riyals and after calculating the due Zakah I found out that I had paid 200 instead of 100; is it permissible to deduct the extra amount of 100 Riyals from the Zakah due on me the following year?

A2: If you paid the Zakah due on your money for the past year and later you found out that the Zakah that you paid is more than the required amount, it is unacceptable for you to deduct the extra amount from the Zakah of the following year, because it is necessary to

have the intention prior to paying Zakah. However, you did not intend to pay this extra amount for the Zakah of the following year, so it is impermissible and you have to pay the Zakah due on your money for the next year regardless of this extra amount of money.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19692

Q: Is it permissible to pay the Zakah (obligatory charity) due on commercial commodities from the same commercial commodity? For example, the owner of a house ware store may pay the Zakah out of the house ware instead of estimating their value and paying the Zakah in cash. What is the due Zakah on commercial commodities and how should this be calculated? May Allah grant us all success to do what pleases Him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: The principle with regard to commercial commodities prepared for if they reach the Nisab (the minimum amount on which Zakah is due) independently or after adding other money owned by the same owner is that they must be evaluated after the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and then Zakah of 2.5% of their value at the time of estimation should be paid in cash. However, if it not possible to pay the value in cash or if it is necessary to pay the Zakah of the commercial commodity such as for the benefit of the poor and the needy, it is permissible to pay it from the commercial commodity but the rich should be careful to pay the due amount of Zakah from these commercial commodities.

There is nothing wrong with this and in support of this ruling, Al-Bukhari related in his Sahih (Authentic Hadith Book) (chapter: The payment of commodities as Zakah, vol 2.,p.122) from Tawus in the form of Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) that Mu`adh (may Allah be pleased with him) said to the people of Yemen: "Bring me small or second-hand garments for Zakah instead of barley and millet. It will be easier for you and better for the Sahabah (Companions of the Prophet) in Madinah. The Prophet (peace be upon him) also said to women: (Give Sadaqah (voluntary charity) even if it is out of your jewelry.) He did not exclude the obligatory Zakah from voluntary charity in this general command. Then, women began to give their earrings and necklaces. The Prophet (peace be upon him) did not confine this permissibility to goods made of only gold and silver.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 19427

Q: We would like to bring to your attention that the non-profit organization in Ha'il has purchased many vacant lots of land after getting approval from the relevant authority, the Ministry of Labor and Social Affairs. These lots have been purchased for the purpose of investment and profit, and one of these lots has already been sold with a profit amounting to 330%.

The question: Is Zakah (obligatory charity) due on the value of these lots? It should be mentioned that the par value of these lots has been collected from the donors'

contributions, not from the money due on their wealth as Zakah. Moreover, the profits are used for the benefit of the organization in several fields of activity including the administrative expenditures, social care projects, investment projects such as purchasing land with prospective profits and building schools with both educational and investment objectives. A portion of this money is further allocated to support the categories deserving Zakah, i.e. the poor and the needy. So if Zakah is due on these lots of land, to whom should it be given; to the Zakah trust owned by the organization or to other outlets? We hope to benefit from your answer, and may Allah bless you!

A: Zakah is not due on the money received from philanthropists for charitable activities, as it is not owned by a particular individual. However, money which is raised from the Zakah must be promptly given out to its legal recipients. Delaying it and keeping it in possession and even investing it is unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20418

Q: I would like to ask about the following: The time when Zakah (obligatory charity) is due on the money I have comes while I am here (in Saudi Arabia), which is four months before the time I go back to my homeland (Egypt), and no one there in Egypt can carry out this mission on my behalf. It is worth to mention that the money on which Zakah is due is there in Egypt. There is a

benefit in paying the Zakah myself, as I give it out to some of my relatives as a means of maintaining ties of kinship with my late father's (may Allah be merciful to him) relatives. My question is: Can I delay giving out the due Zakah for four months until I am back home to do so myself?

A: It is not permissible to delay giving out Zakah once a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed on your money which amounts to Nisab (the minimum amount on which Zakah is due) except for a legal excuse, such as difficulty to find the poor at the time when Zakah is due, or the inability to give it out to them, or unavailability of the money and the like. So you can deputize a trustworthy person to give it out - to its legal recipients whom you name when it is due. You still can give Zakah due on you before a Hawl is passed on the money you have if there is an interest in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20218

Q: A civil servant depends on his monthly salary to meet the needs of his living expenses as well as other necessary expenses, such as the costs of his marriage, preparing, furnishing, and paying the rent of an apartment for residence and so on. He deposits what remains of his salary in one banking company and by the end of the year, he pays the due Zakah (obligatory charity) on the total sum he saved. He had been doing this

for a long period of time: about 12 years. He is a religiously committed person and observes the Five Obligatory Daily Prayers and believes that Zakah is a Rukn (integral pillar) of Islam but he did not pay the Zakah due on him for some years. It is not out of his denial of its obligation but out of laziness. He sometimes pays only a portion of the due Zakah and keeps the rest until he has forgotten the number of years during which he did not pay the due Zakah and the sums of money that he used to own during these years.

After his Tawbah (repentance to Allah) for having delayed the payment of Zakah, he regrets the years when he was lazy and did not pay it. Does his Tawbah exempt him from paying the Zakah for the past years on the grounds that Tawbah deletes the past sins? If not, how should he calculate the Zakah after he forgot the exact number of years and the sums of money that were with him during each of these past years? May Allah reward you with the best in this life and in the hereafter.

A: He should pay the Zakah due on the years that he did not pay totally or partially. If he does not know the amount of the due Zakah for these years or the sums of money, he should be careful to free himself from blame but he is not exempted from paying the Zakah just because its due time has passed because it is an obligation that Allah (Exalted be He) ordains to be given to specific legal recipients. Therefore, he is free from this obligation until the Zakah is paid. He should offer sincere Tawbah from his total or partial abandonment of paying Zakah due on his money and be resolute repeat this. He should also do more supererogatory acts of `Ibadah (worship) and pay

more Sadaqah (voluntary charity). May Allah accept his repentance and replace his sins with good deeds.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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First question of fatwa no. 19947

Q 1: Is it permissible to pay the Zakah (obligatory charity) due on money from the monthly salary without taking from the sum on which the Zakah is due after the passage of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due)? What is the amount of Nisab (the minimum amount on which Zakah is due)?

A 1: If the money reaches the Nisab and a full Hawl passes, then the Zakah becomes due. The due Zakah is 2.5%. One may pay it from the money on which the Zakah is due after the passage of the Hawl, from monthly salary, or from other money in their possession regarding which a Hawl has not passed yet. Whenever one pays the Zakah on their money, they are free from blame even if they do not pay it from the money on which the Zakah is due.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19899

Q: Allah willed that I worked in investing another person's money. After the passage of the full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), he did no permit me to pay Zakah (obligatory charity) due on the sum. However, I paid it. Does this payment of Zakah for my reward of for his?

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A: Your payment of the Zakah due on the wealth of your partner without his permission does not free him from the obligation and he should pay the due Zakah or deputize you to pay it. You should pay him back what you have spent of his money as Zakah without his permission, unless he consents your act and takes nothing from you.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, upon his family and his Companions!

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First question of fatwa no. 20050

Q 1: My father and my late uncle possessed some pieces of land. Before my uncle's death, they saw it better to divide these lands into small plots and sell them individually. So, they began this project and they worked on selling these plots for some years. After dividing the lands, some plots used to remain for one, two or more years while displayed for sale and still unsold. They did not pay the Zakah (obligatory charity) due on these plots of land, which were still offered for sale after the passing of a year, two or more, after the passing of a Hawl or upon selling them. They did so due to their ignorance of how to calculate the percentage of Zakah due on the articles of merchandise. Now, what is obligatory on my father, who is still alive? And what is obligatory on the sons of my late uncle (may Allah have mercy upon him)? After disengagement of my father and my uncle in their partnership and after their selling of most of these plots of land except a few plots,

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now they do not remember the price of the lands sold or how many years have passed since then. Please, advise us on this matter. May Allah reward you with the best.

A 1: It is obligatory to pay the due Zakah for the past years. You should carefully calculate the years and pay the Zakah due on the land as precise as you can in order to clear your father and your dead uncle from sin. May Allah grant us all forgiveness and safety in this life and in the Hereafter.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 20026

Q: I am a farmer and I have good harvest that fluctuates between sixty to one hundred sacks of corn. Each bag equals 20 Sa` (1 Sa` = 2.172 kg). I am accustomed to the payment of Zakah (obligatory charity) due on the crops at the time of their harvest. However, suddenly a committee came and urged me to pay the Zakah due for the past five years, so I paid the Zakah again in goo heart. However, I wish to pay the Zakah upon the harvest of the crops lest I should die while the Zakah is still due. Grains are liable to decay after six months from the harvest, especially when exposed to rain. It should be noted that the authoritative committee entrusted with preparing inventories of the Zakah come so late after the due time and it may happen that they come to us after five years from the harvest. Please, give us your fatwa on this matter. May Allah reward you with the best!

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A: It is obligatory upon you to pay the Zakah to the committee that the Muslim ruler entrusted with its collection. However, when the committee delays the reception of the Zakah and you fear lest the grains may decay or defected, you should contact the judge in your locality and he should decide on the best course of action, In sha'a-Allah (if Allah wills).

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20572

Q: The Directorate General of Zakah and Income Tax calculates the due Zakah (obligatory charity) on me randomly, while my son has another source of income. Their calculation of my assets liable for Zakah is less than the real wealth in my possession. Therefore, I then pay another share of Zakah besides what they take. Should I count the Zakah sums which the Directorate General of Zakah and Income Tax takes among my general Zakah or not?

A: The Zakah paid to the Directorate General of Zakah that is entrusted by the ruler with its collection is legally acceptable and sufficient. The payer of Zakah does not have to pay the Zakah again once his Zakah has been paid in full. Otherwise, he should pay any remaining sums of Zakah to the legal beneficiaries, if the full Zakah funds were not paid and he is not free from blame unless he does so.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20662

Q: I want to pay the Zakah (obligatory charity) due on my possessions. I heard about the charitable project for helping impoverished Muslim youth with marriage costs. The project helps the needy youth and supports them to get married through unreturned grants or loans that are paid in monthly installments. Is it permissible to pay the Zakah and other voluntary charities to this project, if the case is as mentioned?

A: It is compulsory to pay the Zakah to the legal beneficiaries immediately at the time when the Zakah becomes due. It is not permissible to delay the payment unless with a legal excuse. The payment of Zakah to the charitable institutions may delay its payment to the legal beneficiaries beyond the due time. Some institutions may spend the Zakah funds in channels that are not legally assigned to Zakah. So, it is obligatory on the payers of Zakah to give it directly by himself or through his trustworthy deputy to the legal recipients.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, second, and fourth questions of Fatwa no. 21173

Q 1: I calculate all my possessions, money and others, every year in the middle of each Ramadan to pay the annual Zakah (obligatory charity) - bearing in mind that some of my income is from the rental of houses and some

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other sources. This income is collected in different periods of the year until Ramadan and the last days of Shaban. Therefore, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) does not pass on most of the sources of my income. However, I pay the Zakah (obligatory charity) due on them with exception of a small amount.

A 1: In sha'a-Allah (if Allah wills), what you are doing is permissible and discharges your obligation.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: I pay some of Zakah (obligatory charity) funds due on me throughout the year. Whenever I see needy people who are rightful beneficiaries of Zakah, I give out to them some of my Zakah. For instance, I approximately pay 30,000 riyals every year, and I give as Zakah about 15,000 to 20,000 riyals throughout the year until the time of calculating the total sums of Zakah. When I calculate the total money, should I include the already spent money and pay out its Zakah, or should I consider that its due Zakah was already paid?

A 2: If you pay Zakah before the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) for a particular need, you should add what you spent to the total balance upon the completion of the Hawl and then estimate Zakah of the entire sum.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 4: I invested 240,000 riyals with As-Sani` to be invested on 12 refregirators. Each refrigerator costs 20,000 riyals. After a week of paying the money at the office in Riyadh, they declared bankruptcy. This was in 1414 A.H. and I have not heard anything from them for six years now. Also, I entered in a partnership for selling land in 1414 A.H. with a real estate office in Riyadh. I paid 30,000 riyals, but I did not benefit from this

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investment for six years as the funds have been frozen. I do not know whether they will be returned to me or not. So, how should I pay Zakah (obligatory charity) on these sums of money? Should I pay Zakah after receiving them and the passage of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due), or for the past years of the entire period?

A 4: If the case is as you have mentioned, it is not Wajib on you to pay Zakah of these investments until they are in your possession and a Hawl passes. This is because the first sum of money is owed to you by someone who is bankrupt, and you do not know whether the second sum of money will be returned to you or not.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20955

All praise be to Allah Alone, and peace and blessings of Allah be upon the Last of the Prophets, Muhammad.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the submitted question to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions), by His Excellency, Dr. `Abdul-Rahman ibn `Abdul-`Aziz Al-Suwailem the Head of Saudi Red Crescent Society and the Chairman of the Joint Saudi Committee for Relief in Kosovo under no. (R 306) dated on 15 Rabi` Al-Awwal, 1420 A.H. The question was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 1943 dated on 15 Rabi` Al-Awwal, 1420 A.H. His Eminence's letter states:

His Eminence Shaykh, Abdul-Aziz Bin Abdullah Al Al-Shaykh the General Mufti and the Head of Council of Senior Scholars, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) I pray for Your Eminence success and guidance. On the basis of care and interest in Muslims' affairs by our rightly-guided government, the Noble Royal Decree no. (gh b 1863) dated 3 Safar, 1420 A.H. was issued. It stated the formation of a joint committee for relief in Kosovo. One of the tasks of this committee is fundraising and collection of donations in goods and cash. Some of these donations are either Zakah (obligatory charity) or Sadaqah (voluntary charity). As you know (may Allah keep you safe), administering these projects entail allocating a portion of these donations for administrative costs such as employees salaries, renting and furnishing buildings, media work for public awareness, communications, transportation, etc. Hence, I ask Your Eminence's view on this matter and the appropriate Shar'i percentage that can be deducted from the total of donations to cover these costs.

May Allah keep you safe! As-salamu `alaykum warahmatullah wabarakatuh

After scrutinizing the question, the Committee answered that Zakah funds which are paid to the committee for the sake of the relief of people in Kosovo must be spent in the Shar`i channels mentioned in the Noble Qur'an. Allah (Most Exalted be He) says: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿

Hence, it is not permissible to spend them in purposes other than those specified by Allah. This is because discharging the responsibility can only be fulfilled by carrying out the obligations in the manner that Allah has specified. What you mentioned is not included in the legal channels of

distributing Zakah. Similarly, Sadaqah and donations which were paid for a specific project should be spent on what it is dedicated for and not for other purposes.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 21236

Q 3: Is it permissible to transfer Zakah (obligatory charity) from one country to another? Is it permissible to transfer it from one district to another within the same country?

A 3: It is prescribed to distribute Zakah of each country among its poor. The Prophet Muhammad (peace and blessings of Allah be upon him) said to Mu`adh: ﴾Let them [the people he was appointed to collect their Zakah] know that Allah has obliged them with paying Zakah (obligatory charity) to be taken from the rich and distributed among the poor.﴿ (Agreed upon by Al-Bukhari and Muslim) If there is a necessity behind transferring Zakah to another country such as a dire need, such as of poor relatives living there, etc., it is permissible to do so.

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Yet, moving Zakah from a district to another within the same country is permissible because the same ruling applies to the entire country.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21467

Q: My brother's son was orphaned some years ago, and has not yet reached full legal age. There was a pension left for him because his father was an employee. My father used to avail himself of this pension and record it as a debt on him to be paid to the child when he comes of age. We also have taken upon ourselves to pay this spent money. However, more than two years ago, I forbade my father from making use of this pension, and rather to deposit it in the bank under a private account for the boy to get it when he comes of age. My question is:

First: Is Zakah (obligatory charity) due on the deposited money in the bank? If yes, how should it be calculated? It should be known that it is a monthly pension.

Second: Regarding the money that was spent by my father which both he and we pledged to pay if he cannot do so, is there Zakah due on it, if we pay it on behalf of our father and then collect it from him? It should be taken into consideration that my father's income is low and his family is big.

Third: If there is Zakah due on both sums of money, how should I pay it while I am

not sure about the date in which this sum of money was deposited in the bank under a private account? Please advise on this matter. May Allah keep you safe. May Allah have mercy on your parents!

A: It is obligatory upon the Wali (guardian) of the orphan to pay Zakah on the money when it reaches Nisab (the minimum amount on which Zakah is due) or more, and a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passes while it is in his possession. The amount of 2.5% should be paid whether the money is deposited in a bank or in the possession of your father. It should be known that it is not permissible for your father to avail himself anything of this money because it is a trust with him that he must keep. Hence, it is obligatory upon your father to repay the sum of money which he owes to the orphan grandchild and keep it until the child reaches the age of consent and then he must give him the money.

If the money is deposited on a monthly basis, it is safer and easier to specify a month of the year to annually pay Zakah on all the child's money.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21499

Q: I am a business man who has been in this profession for many years. I used to deposit my Zakah (obligatory charity) fund and other voluntary charity in a special bank account. I would add to it the money of my friends' Zakah and voluntary charity.

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I would then give this money to the needy in the form of a loan. I submit a lawsuit against anyone who does not repay the debt. The person is interrogated by the police, and may be detained for this reason. Actually, when these people received such money, they were already among the legal Zakah beneficiaries. My question is: Is it permissible for me to do so? It should be into account that my intention is to re-channel this money to other needy people for the same purpose, and thus more beneficiaries can be aided. Also, there are others indebted by great sums of money to the same account. What should I do in this case? Please advise me on this matter. Many thanks!

A: It is not permissible for you to hold your Zakah or the Zakah which others authorized you to pay on their behalf after the due time of Zakah. Zakah is due once a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) has passed over the money. You must pay it out immediately. Also, it is not permissible for you to indulge in any form of trade with the funds of Zakah, whether it is yours or others'. Rather, you must pay it on the spot to the poor once Zakah is due. So, you must immediately give out from your wealth to the poor the amount of money equal to that which people owe. Then the debt, which people were asked to repay, is yours.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21548

Q: My father died a month ago and left about

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180,000 riyals. Our mother informed us that for five years our father had saved this sum of money in a box without paying its due Zakah (obligatory charity). We roughly estimated the period over which this money was accumulated by the time of our younger brother's marriage, which took place in 1416 A.H. My father had spent all his savings on that marriage and since then he started to save his future earnings in a box. My question is:

First: How should we calculate the due Zakah of these five years without knowing the real figure of his savings in each year?

Second: How can our father's failed obligation to the payment of Zakah prior to these five years be discharged? He did not use to pay Zakah. Rather, he used to consider the unpaid debts by people as Zakah.

I hope Your Eminence could answer these two questions.

A: If it is certain that your father did not pay his due Zakah of the above mentioned sum of money, it becomes obligatory upon you to calculate his due Zakah for all the past years and pay it immediately in order to discharge him of his failed obligation. You should pay 2.5% of money which remains after paying Zakah of each previous year. Zakah is a debt to be paid to Allah. Neither his nor your obligation can be discharged except by paying Zakah to its deserving beneficiaries.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 21717

Q 3: I gave a friend a sum of money to invest it in trade. At the end of the first year, he calculated my due profits and told me that he had already paid the due Zakah (obligatory charity) on my earnings. Is it permissible for him to pay the due Zakah of my money which he invests on my behalf? It should be known that he is a trustworthy person to me, and he knows well the legal laws of Allah.

A 3: Zakah is `Ibadah (worship) for Allah (Most Exalted be He). Intention is a condition for its validity. Therefore, the payer of Zakah should have the intention to give it at the time of its payment. However, if you had authorized this man to pay the due Zakah of your money and consequently he gave it to its deserving beneficiaries, then it is permissible to do so. Hence, your obligation will be discharged. However, if you did not authorize him, your obligation is not discharged and you must pay the due Zakah regardless of the money paid by your friend. In this case, your friend should guarantee the money which he has paid without your permission.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Rightful Beneficiaries of Zakah

The second question of Fatwa no. 21365

Q 2: We give the due Zakah (obligatory charity) of dates to the chief of our tribe. He sells the Zakah and consumes its prices, and he feeds some of it to the sheep. Should we continue giving him our Zakah, or to whom should we give it? Please advise us on this matter. May Allah reward you with the best!

A 2: It is prescribed for you to calculate your Zakah and distribute it by yourselves among the legal beneficiaries, because it is a form of `Ibadah (worship). This is more cautious in order to discharge your obligation concerning it. However, it is permissible to give the sum of Zakah to a person who is trustworthy, with regard to his faith and honesty, to distribute it among the deserving recipients on your behalf. If the authorized person is not trustworthy, it is not permissible to give it to him. Hence, your practice of giving your Zakah to the chief of the tribe is impermissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The sixth question of fatwa no. 21545

Q 6: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) said that he missed the government employees for collecting Zakah (obligatory charity) last year. So, he paid out, one sheep for example, to a charitable organization which asked him to slaughter it and bring it to them so as to distribute it among the needy. He inquires whether what he did was right and sufficient, taking into account that

charitable organizations take the Zakah and give it to the poor? Or, should he give the Zakah again to the government employers, and in doing so, what he paid to the organization becomes an act of Sadaqah (voluntary charity) which does not account for Zakah?

A 6: A herdsman has to pay Zakah (obligatory charity) to the employees appointed by the ruler and it is impermissible to pay it to other than them. If the time of their coming elapsed and it was difficult to give the Zakah to them, it is allowable to pay it to those who deserve it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21544

All praise is due to Allah and peace and blessings be upon His Messenger.

The Permanent Committee for Scholarly Research and Ifta' have read the letter delivered to the general Mufti from His Eminence, the acting Minister of Finance and National Economy no. 9/2/6315 which is referred to the committee by the Secretariat General of the Council of Senior Scholars, no. 3131, dated 27/5/1421 A.H, and the question of his Excellency is:

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) In supplementing our letter no. 9/2/1984, dated 13/2/1421 A.H, which included an inquiry about

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the ruling on the permissibility of the chieftains and their deputies in the Southern Province and part of the Western Province, taking a tenth of the Zakah (obligatory charity). It was noted in our letter that the viewpoint of the ministry is that those chieftains and their deputies are not regarded as Zakah collectors. The ministry receives reports from the municipal and financial bodies of `Asir which included a request from a number of chieftains and their deputies to take the due tenths as they could not take them from the government Zakah collectors. However, no statement has been received until this date.

I hope you will inform us about the ruling on the permissibility of giving them a tenth (of Zakah) in order to take the required action. May Allah protect you.

After the Ifta' Committee studied the inquiry, it answered that as long as the chieftains and their deputies do not perform any work in collecting Zakah, they do not deserve anything from it. In the past they would take these tenths because of their work in collecting Zakah, but now the situation has changed.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21420

Q: I am one of the chieftains of Shimal at `Asir district where

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there are many subordinate chieftains and deputies who directly follow us. You are rightfully aware that Zakah (obligatory charity) is one of the five pillars of Islam. When the government determines the time of collecting it, the chieftain would send a delegate on his behalf to take a tenth of Zakah from subordinate tribes. Officially, 20% of the Zakah is given to the chieftain and 10% is given to his deputy. We noticed that this only takes place in the Southern Province. We are greatly concerned and fearful of Allah (Exalted be He) for this share which we take for free and without any effort, while the government offers sufficient dues for the chieftains. Therefore, I doubt the permissibility of taking these portions and I resorted to you to illustrate the matter, because I am greatly concerned about it.

After referring an inquiry to His Excellency, Minister of Finance, concerning the opinion of the Ministry in this regard, His Eminence stated the following:

We refer to you letter no. 46 s 2, dated 1/12/1420 A.H, which states that you receive questions from some of the chieftains of `Asir district about the ruling on sending a delegate on behalf of one of them to collect the Zakah (obligatory charity) of his subordinate tribes. The delegated person takes a tenth of the Zakah, the chieftain takes a fifth and his deputy takes

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a tenth. This is defined by the government for them when they collect Zakah, and you want to know about the permissibility of that.

I would like to state that, since the time of King `Abdul-`Aziz (may Allah confer mercy upon him), the government has been sending civil servants to collect Zakah of livestock from all parts of the kingdom with the aim of making it easy for Muslims to give Zakah of their cattle. The Southern Province and part of the Western Province are very rugged and are not properly trodden. So it is difficult for our workers to reach all the areas there. Thus, the government used to give a tenth of the Zakah to the chieftains and their deputies who would collect the Zakah of their people and submit it to the representative of the government. It continued to pay out these tenths according to the noble order no. 7 B 5650 dated 14/4/1408 AH. However, after the development of means of transportation, roads and services, civil servants are now able to reach these areas and districts, count the number of Zakah payers and collect it directly from them. Also, they would get the name of the chieftain or his deputy and record it in the Zakah document. Then, after finishing their work, the chieftains or their deputies would come to take the tenth of the Zakah, though they did

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nothing in collecting it from those who paid it, contrary to what they used to do in the past. A chieftain would take a tenth if he did not have a deputy. If there is a deputy, he would take a quarter of the tenth, the deputy would take half of the tenth and the chieftain of Shimal would take the remaining quarter of the tenth. The instructions given to government officials provided for giving out these shares, because the government gave no orders about that but only instructed them to give a tenth to the chieftains and their deputies. This is all that the Ministry has in this regard.

The Ministry of Finance believes that those chieftains and their deputies are not included in the category of Zakah collectors. However, the legal opinion on the permissibility of taking this tenth by them is determined by the bodies that issue Fatwa (legal opinion issued by qualified Muslim scholar). We hope you will read this and inform us with your opinion.

A: Since the government officials can now reach any area and take Zakah from those who are obliged to pay it, and that chieftains, their deputies and delegates do nothing in the process of Zakah collection, they do not deserve anything from it. This is because they used to take that in the past in return for their work which, now they do not do.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

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Fatwa no. 14106

Q: We have an Egyptian housemaid who is a practicing Muslim and memorizes the Qur'an. Due to her bad conditions and accumulated debts, she had to travel and work to have enough money for her children and to pay off her debts, because the creditors do not stop asking her to repay. However, she is unable to pay her debts because of her low salary and that she has to spend on her family; her son who is studying in a university in Egypt and another son is being drafted. Her husband works at a company in Egypt and receives a low salary. Yet, he does not bear any financial responsibilities toward his children and wastes his salary in his personal pleasures, prohibited drinks and other forbidden things. This has led her and her family to sue him for divorce before a court of law in Egypt. Divorce took place, based on a condition he made that he is not responsible for the children. In this way, she became their breadwinner, in addition to her debts which are as follows:

8000 Egyptian pounds to buy the share of her husband in the house of which he owns half and she owns the other half.

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3700 pounds, the rest of the money for the contractor who built the house.

2200 pounds for the lawyer who managed the divorce lawsuit and registered the purchase of half the house from her husband.

2500 pounds for buying a motorcycle for her son because the university is very far from the house.

Our question: Is it permissible to give her Sadaqah (voluntary charity) or Zakah (obligatory charity) to pay off her debts and relieve her concerns due to these debts? It is important to note that we are sure about the authenticity of these debts. Please answer us. May Allah reward you with all goodness.

A: If the reality is as mentioned by the questioner, then there is nothing wrong in giving your maid Zakah (obligatory charity) to settle her debts. This is based on the fact that she is indebted, and the debtors are one of the deserving recipients of Zakah.

May Allah grant us all success. All peace be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 15646

Q: Is it permissible for me to receive Zakah (obligatory charity), taking into consideration that I am in debt for

more than 100,000 riyals and that I cannot pay this money because my salary is low and does not cover the daily costs of living? Please answer. May Allah protect and support you.

A: There is nothing wrong in paying Zakah (obligatory charity) to those charged with an immediate debt when they cannot settle it. Thus, it is permissible to help and relieve them of it because they are included in Allah's Saying, ﴾and for those in debt﴿ The man in question is in debt, because he is so poor that he cannot repay his debt.

May Allah grant us all success. All peace be upon our Prophet Muhammad, his family and companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of fatwa no. 19299

Q 1: A man was in debt for about a million riyals. He paid off 700,000 riyals but he could not repay the remaining 300,000 riyals. Then his three brothers paid 100,000 riyals each and the debt was settled. Do these three brothers deserve Zakah (obligatory charity) as they were debtors?

A 1: They are only entitled to take Zakah (obligatory charity) if they are poor.

The settlement of debt on behalf of their brother is a kind of donation and not regarded as a debt for which Zakah is permissible.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of fatwa no. 13845

A man continued to smoke until he went insane, is it permissible to give him Zakah (obligatory charity) like those mentioned in Surah Al-Tawbah?

A 1: If a madman is a poor Muslim, it is permissible to give him Zakah.

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The second question of Fatwa no. 18938

Q 2: I have some indigent relatives; if I have to pay money in charity, is it permissible to give it to them as Sadaqah (voluntary charity)?

A: If you mean Zakah (obligatory charity), it is permissible for your to pay it to them if they are included in the eight categories of Zakah beneficiaries, excluding your ascending heir like your parents

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and your descending heirs like your children.

If you intend to give Sadaqah (voluntary charity), it is permissible to give it to any of your relative, even parents, children, or anyone else. It is better to give Sadaqah to relatives according to what is reported from the Messenger of Allah (peace be upon him) who said: ﴾Your Sadaqah to the needy is regarded as one good deed, but paying it to your relatives is both Sadaqah and maintaining ties of kinship.﴿ (Related by Al-Tirmidhy, Al-Nasa'y and Imam Ahmad)

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The second question of fatwa no. 14215

Q 2: I give Zakah (obligatory charity) of my trade to my paternal and maternal aunts and to my sisters who live with their husbands and I am not required to spend on them. I regard it as Sadaqah (voluntary charity) and dutifulness to them. I give the rest to other beneficiaries of Zakah, for example, 200 Saudi riyals each. I would like to ask whether this way of giving Zakah is right and whether I can continue with it. Otherwise, please clarify a specific direction to give it all at once or in supporting orphans in Afghanistan. I would like to add that my Zakah does not exceed 10,000 riyals.

A 2: Zakah is paid to the eight categories, i.e. recipients of Zakah, that Allah (Exalted be He) mentioned in the Qur'an in His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

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If your relatives are included in these categories, it is recommended to give it to them as Sadaqah (voluntary charity) and a kind of dutifulness. If they are wealthy, it is not permissible to pay Zakah to them. The same is true for their husbands if they are poor.

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Fatwa no. 17378

Q: I have a relative of mine that is neither my ascendant nor descendent. He is retired and his pension is 13,000 Saudi riyals. He lives in a rented house. He has a family of 16 people, including his children, wife and mother, who are all his dependents. Often, their number increases at weekends when his married daughters visit him. In summer holidays they may be sixty-five people. He has no other income resource except this money which is mostly spent on rent, electricity, telephone, water and housemaid expenses, not to mention the expenses of his children

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and other essential and luxurious expenditures. He does not have any real estate or any other money except a piece of land. He is known for his good conduct and righteousness and he wants to build on this land but he does not like to overburden himself with debts. He tried to build it by installments but he found that it will cost him too much. The question is: Is it permissible for me to give him enough money from Zakah (obligatory charity) to build on this land to live with his children in it, and to use his pension to pay for their needs and to relieve him of the burden of renting? It is well-known that a relative is worthier of Zakah than a non-relative.

A: The beneficiaries of Zakah (obligatory charity) are explained in Allah's (Exalted be He) Saying: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿

It is understood from your description of the state of your relative that he is not poor and that his salary will be sufficient for him if he spends wisely without extravagance or lavishness. However, there is nothing wrong with you giving him some money, gift or loan with the intention of helping him and you will be rewarded, In sha'a-Allah (if Allah wills).

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The third question of Fatwa no. 14209

Q 3: I do not drive cars, but I should have one due to the nature of my work and interests. So, I hired a Muslim driver from a country with a Muslim majority. Is the monthly salary I give to him considered Zakah (obligatory charity)? If not, does he deserve Zakah though I pay him 1000 Saudi Riyals as a monthly salary?

A: The salary you pay the driver is an obligation you should do from your own money not from the money of Zakah. However, if he is a poor Muslim and his income does not suffice him and there is no favoritism with him, you can give him part of your Zakah.

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Fourth question of Fatwa no. 21593

Q 4: Is it permissible to pay the Zakah (obligatory charity) to the grandmother if she is indebted ?

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A 4: It is permissible for a person to pay the Zakah to repay their grandmother's debts because this is not included in the expenses obligatory on such a person to their grandmother when she is in need thereof.

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First question of Fatwa no. 19469

Q 1: Is it permissible for me to pay the Zakah (obligatory charity) due on me to my stepmother and her children ? It is to be noted that my father is sick and disabled, their daughters are mentally disabled, and none of their sons works or is married?

A: It is impermissible to pay your Zakah to your step-siblings and stepmother because they are under your father's custody. It is like paying your Zakah to your father, which is impermissible. Furthermore, if they are poor and you are rich, you have to provide for them.

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The second question of Fatwa no. 15218

Q 2: My son died and left a wife and children, without leaving any

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wealth or property for them. I provided them with a private home, but is it permissible for me to give them from my due Zakah (obligatory charity)? If it is impermissible, should I give the sum of Zakah to their mother who would spend it on herself and her children? Please advise me on this matter. May Allah reward you greatly!

A 2: It is impermissible for you to give them some of your Zakah, because their essential Nafaqah (obligatory financial support) is obligatory upon you to undertake to the best of your ability. You should support them with your money so that they can meet their needs. It must be known that it is impermissible to pay Zakah to one's children, grandchildren, parents, grandfathers, or grandmothers.

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Fatwa no. 18353

Q: My son is an employee, and he has recently opened a shop for selling clothes, beside his office job. The opening of this shop cost him a lot of money, half of which he borrowed from my savings, which will go to my inheritors after death. However, the project not did not achieve any profit, but it did not also clear half of its debts. Now, my son is unable to pay back his debts to people and to me. Based on the conditions of the market, there is no hope he can pay back these debts. He pays half of his salary to clear the debts, but he will not be able to clear it even if he continues doing so for three years.

Is it permissible for me to help him with some money from my Zakah (obligatory charity) funds

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so that he can pay back some of debts to the creditors and to recover the debt he owes me? It should be noted that my son is married and is the breadwinner of a family of six. Please advise on this matter. May Allah reward you with the best!

A: It is not permissible for the father to pay Zakah of his money to his son, because Zakah can not be given to one's descendants or ascendants. Also, Nafaqah (obligatory financial support) of your son is obligatory upon you. It is permissible for you to help him with money other than your due Zakah, in line with the general meaning of the Hadith in which the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾Whoever relieves a Muslim of one of the distresses of this world, Allah will relieve them of one of the distresses of the Day of Resurrection.﴿

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The second question of Fatwa no. 16114

Q 2: Is it permissible to pay Zakah (obligatory charity) to a brother who is single? Is it permissible to pay Zakah to one's parents, in case the son is married and live independently from them?

A 2: There is a difference among scholars on paying Zakah to a brother based on the fact that the giver is entitled to inherit from taker upon the latter's death. It is preferable to give him from money other than that of Zakah in order to be clear from the divergent opinions of scholars. However, according to the more correct of the two opinions maintained by scholars, it is permissible if one gives Zakah to his brother due to the latter's abstract poverty. On the other hand, it is impermissible to pay Zakah to one's parents, for their basic Nafaqah (obligatory financial support) is obligatory upon their son, if they are in need.

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Fatwa no. 18873

Q: Do I have to give Zakah (obligatory charity) to my brother to help him get married, though he lives with his parents?

A: There is nothing wrong with giving Zakah to your poor brother to help him get married if his father does not help him and he fears Fitnah (temptation), since he comes under the categories of Zakah recipients.

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Fatwa no. 17352

Q: I have a brother who is too poor to clear his debt. Is it permissible to give him Zakah money (obligatory charity) which is not from my Zakah but it is the Zakah of some benevolent people. If the answer of the previous question is yes, is it permissible for me to recover some debt from him which I paid to save him from judicial prosecution by the creditors?

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A: If your brother is severely indebted and unable to clear his debts, it is permissible to pay Zakah to him. This can be done from your own Zakah, according to the correct opinion held by scholars, or from the Zakah of other people who authorized you to distribute their Zakah.

With regard to the money that you paid to your brother to save him from legal prosecution, if your intention before giving him the money was to pay it as Zakah, then it counts as Zakah. Otherwise, it is mere Sadaqah (voluntary charity).

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Fatwa no. 20068

Q: I have a brother who used to work as an accountant in an interest-based bank. He quitted his job after my urging him to do so, and out of his conviction of the impermissibility of working in such banks. A year has passed now and he has not found a new job and does not have any source of income. Is it permissible to give him all of my Zakah? Please note that my mother lives with him in his home, and he pays towards her food and other expenses.

A: If the case is as you have mentioned, that your brother has not found a job and in his condition he is a deserving recipient of Zakah, then it is permissible for you to give to him your Zakah due to his poverty.

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You should give him of your Zakah the provisions that suffice his needs for a year. Having your mother living, eating, and drinking with him does not invalidate paying Zakah to him. It is the case and need of the recipient of Zakah which is taken into consideration. Once Zakah is paid to the deserving recipient, such a recipient becomes the owner of this money and can dispose of it freely in accordance with Shari`ah rulings. Paying Zakah to him in this case should not be a indirect means to help him financially support your mother, if she is poor.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20801

Q: My daughter has a sum of Zakah (obligatory charity) due on her. Her brother is an employee who is married and has two children. The state granted him a piece of land which he wishes to build on, In sha'a-Allah (if Allah wills). He submitted a request for a loan from the Real Estate Development Fund. His sister wants to help him in building the house by giving him the Zakah of her money, which he can receive once he starts the building works, In sha'a-Allah (if Allah wills). Is it permissible for her to do so? It should be noted that these sums of Zakah money will not be given to him annually; rather, they will be kept as a trust until he begins building and once the loan is secured In sha'a-Allah (if Allah wills). I need your Eminence's Fatwa on this issue.

A: It is permissible for the woman to pay the Zakah of her money to her brother, if he is poor,

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so that he can build his house or use it for any other purpose to satisfy his basic needs. Moreover, paying Zakah to a relative is better than paying it to a non-relative. However, she must pay Zakah every year immediately on its due time and he should collect these funds to help him with the building of his house or to meet his other needs.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20090

Q: I have a sum of banknotes, all praise be to Allah, and I want to give their Zakah (obligatory charity) to my married sisters or my single sister or my brother's children. I hope you could clarify to me if it is permissible to give Zakah to the said people.

A: It is permissible to give Zakah to kinsfolk such as brothers and their children if they are poor and needy, whether they are married or single. They take priority over others for the Hadith reported from the Prophet (peace be upon him) that reads: ﴾Your charity to the poor is regarded as one good deed, but paying charity to your relatives is both charity and maintaining ties of kinship.﴿ (Related by Imam Ahmad, Al-Tirmidhy and Al-Nasa'y and the wording is of Al-Tirmidhy who ranked the Hadith as Hasan [a Hadith whose chain of narrators contains a narrator of weak exactitude but is free from eccentricity and blemish])

However, if the brothers are not needy or the brothers-in-law are rich, it is not permissible to give them Zakah because they are not of the categories of Zakah recipients and

the brothers-in-law should maintain their wives. However, if the brothers-in-law are poor, Zakah should be given to them, because they maintain their wives.

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The second question of Fatwa no. 20422

Q 2: Our family consists of the father, the mother, and the children. We have a married brother who lives with us and financially supports us. My father and another brother also contribute to the expenses of the family. The former brother has some Zakah (obligatory charity) money due on him and we have a sister who is about to marry. Is it permissible for this brother to pay his Zakah to his sister so that she can meet the needs of her marriage expenses? Also, is it permissible for a brother to give his Zakah to his poor sister who does not live with him?

A 2: It is permissible for the brother to give some of his Zakah to his sister who does not live with him if she is a deserving recipient of Zakah. If she is poor, her brother should give her of his Zakah the provisions that suffice her for a whole year, due to her poverty. Once your sister has received the Zakah money, she is entitled to spend it on any permissible purpose or to use it for meeting the expenses of her marriage.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18382

Q: What is the ruling on giving Zakah (obligatory charity) to brothers and sisters who work but their salaries are not sufficient to support them and their dependents. Is there a sin in giving them Zakah while there are non-kinsfolk poorer than them who will be prevented from receiving Zakah when those brothers and sisters receive it? Guide us, may Allah reward you with the best!

A: It is permissible to give Zakah to brothers and sisters if they are as you said. However, they should be given what suffices them in order not to deprive the poorer people of receiving Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 17575

Q 5: I have a daughter who is married to a poor man. Her Nafaqah (obligatory financial support) is not obligatory upon me, since she is married. Is it permissible for me to give her Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)

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and Zakah (obligatory charity) of my money? Please advise me on this matter.

A 5: It is not permissible for you to give your daughter the Zakah of your money because it is not lawful to give Zakah to one's ascendants (one's parents, regardless of their degree) or descendants (one's children, regardless of their degree). However, it is permissible for you to give your Zakah to her poor husband.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 20628

Q 9: Should Zakah (obligatory charity) be given to kinsmen and kinswomen, or Dhu Al-Arham (heirs connected through the female blood relatives) without naming it Zakah?

A: If your kinsfolk or Dhu Al-Arham are of the deserving recipients of Zakah, and you do not have to support them, meaning that they are not your children and downwards, or your parents and upwards, it is permissible to give them what meets their needs from Zakah; rather, giving the whole Zakah to them is preferred because it will be counted as both charity and maintaining the ties of kinship. It is not necessary to inform them that you are giving them Zakah as long as you know that they deserve it.

May Allah grant us success! May peace and blessings be our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16140

Q: There is a relationship through marriage between me and a man who does not belong to my tribe. This man supports eleven persons, four of them pursue their academic studies in Syria. Some of them study medicine and others study engineering. His salary is only four thousand Saudi riyals. Is it permissible for me to support those children who are in Syria from my Zakah (obligatory charity) money? Or I should not do so, since their father is the only one who is obligated to financially support them?

A: If their father does not financially support them while they are in dire need of financial assistance because of their poverty, then it is permissible to give them from Zakah money as they are considered among the deserving recipients of Zakah. And Allah knows best.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14451

Q: We have a cousin who lives in Riyadh and is well-off, by the Favor of Allah. He pays his Zakah (obligatory charity) consistently every year, and he sends to me a significant sum of money that I distribute it among the needy in my village according to my knowledge of the people of the vicinity. Allah knows that I do my best to distribute it among the needy of my near relatives and other impoverished Muslims in general. Some friends have told me that restricting the distribution of Zakah money to the needy of my kinfolk is more preferable.

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Is it permissible to confine Zakah to them, or should I do as I used to do before? It should be noted that the payer does not specify a certain category to pay Zakah to them. Rather, he asked me to distribute it, according to my knowledge, among the needy of my kin and Muslims in general. Is it permissible to take anything from it because I exert some efforts in distributing it? I never took anything before from it, though.

A: The basic ruling in the Islamic Shari'ah is to distribute Zakah among the poor of the town where the Zakah is paid. It is stated in a Hadith narrated on the authority of Mu`adh (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings of Allah be upon him) sent him to collect Zakah from the people of Yemen and instructed him saying: ﴿Tell them that Allah has obligated on them the paying of Zakah (obligatory charity) to be taken from their rich and distributed among their poor.﴾ However, if there is a considerable Shar`i necessity, such as that the poor of a farther town suffer more pressing needs or they are close relatives, then it is permissible to send Zakah to them. They should be given what suffices their needs for a year. It must be mentioned that it is impermissible for you to take from the money of Zakah in return for distributing it. Rather, you should seek a reward from Allah (Most Glorified and Exalted). Whoever guides to a good deed will earn a reward corresponding to that of its doer.

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The first question of Fatwa no. 14311

Q 1: Is it permissible to give Zakah (obligatory charity) to women in a village? It should be known that

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their husbands are well-off, but do not give them any money. Their husbands only provide the basic needs, such as clothes, food, ...etc. Many people give their Zakah to female relatives whom they are not obliged to support, such as sisters, maternal aunts, grandmothers, ...etc. They give them the money in the form of `Eid gifts while it is actually intended to be Zakah. These women become angry if they are not given an `Eid gift. Is it permissible to give some of one's Zakah during the `Eid as Zakah and `Eid gifts at the same time, without informing these women about the real intention of the giver?

A: Zakah should not be paid except to its legal beneficiaries. They are mentioned in the Ayah (Qur'anic verse) in which Allah said: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴿ If the women of the village are really poor and needy, then it is permissible to give Zakah to them. Otherwise, it is impermissible to do so. If Zakah was paid while these women were not poor or needy, the person should pay Zakah again to compensate for what he has unduly given. It is impermissible to give Zakah to close relatives whose Nafaqah (obligatory financial support) is obligatory upon the giver, such as grandmother, daughter, mother, father, ...etc.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21873

Q: My maternal uncle is married to my paternal aunt who is a germane sister of my father. He also has another wife from whom Allah did not will to grant him offspring. They become too weak and unable to look after themselves adequately. I wish to bring them a maid to serve them and to employ her husband as a driver for them. Is it permissible to pay the salary of this driver and this maid from my Zakah (obligatory charity) money? It should be known that they have no personal income. May Allah reward you with the best!

A: If the people referred to in the question are poor and can not hire servants and pay them from their own money, then it is permissible for you to bring them these servants and pay them from your Zakah because servants in this case are a necessity for your relatives.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 20513

Q 2: What is the ruling on transferring the Zakah (obligatory charity) of gold to people in Bosnia and Herzegovina? I should mention that I have no close relatives deserving of receiving Zakah.

Q 2: Zakah should priorly be paid to the poor of the town in which the giver of Zakah resides. If there are no poor people in the town, it should be paid to the poor of the nearest town. The Prophet Muhammad (peace and blessings of Allah be upon him) said: (Allah has made Zakat obligatory for them that it should be collected from their rich and distributed among their poor.) If one is certain that the Zakah to Bosnia and Herzegovina

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will reach the deserving recipients of Zakah, then it is permissible to send it to them.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 14428

Q 5: Many people give Zakah (obligatory charity) to non-deserving recipients. Is it permissible for one who does not deserve Zakah to refuse taking it?

A 5: It is Haram (prohibited) to give one's Zakah to non-deserving recipients. It is also Haram for the recipient to take Zakah if they are not one of the mentioned categories in the Ayah (Qur'anic verse) in which Allah (Most Exalted be He) said: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿

May peace and blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Fatwa no. 15421

Q: A woman used to borrow from the money of Zakah (obligatory charity) and Sadaqah (voluntary charity) though she was not a deserving recipient of Zakah, and she intended to pay back these funds. These borrowed amounts of money accumulated upon her and now she sincerely repents to Allah. What should she do regarding this debt, which she cannot pay back? What is your advice to her?

A: It is obligatory upon her to repay each amount of money to its owners and to inform them that when she took this Zakah, she was not a deserving recipient of Zakah or Sadaqah and that she had the intention to repay this money to its owners.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14462

Q 2: A widow asks: I have some money which I receive as Sadaqah (voluntary charity) and Zakah (obligatory charity). However, a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) may pass over this money. Is there Zakah due on it? If there is Zakah due on it, how should I pay it?

A 2: It is impermissible for this woman to accept more Zakah than she needs. If the money she owns has reached Nisab (the minimum amount on which Zakah is due) and Hawl has passed over,

she should pay 2.5% of the money as Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16692

I am a young man from Upper Egypt. I work as an Imam (the one who leads congregational Prayer) at a non-State-run Masjid (mosque) in Jeddah where the caretaker of the Masjid gives me 1,300 riyals as a salary. All praise is due to Allah, this salary suffices me and my five-member family. Every year in Ramadan, some frequenters of the Masjid give me and the Mu'adhin (caller to Prayer) some riyals. We used to spend them without knowing whether this money was a gift, Sadaqah (voluntary charity), or Zakah (obligatory charity). Therefore, I was concerned and feared that it might be Zakah. Thus, I decided to pay back all the money I took in the past years. It is about 4,500 riyals. I took this decision to apply the Hadith in which the Prophet (peace be upon him) stated: (Leave what causes you doubt and turn to what does not cause you doubt.) **However, I do not own anything and I am indebted 6,000 riyals. I should mention that when I accepted this money I was in debt. For two years, a young man owed me 4,500 riyals. This young man is indebted and insolvent, and has yet to give me my money. If I drop this debt in return for**

the sum of money which I took from Masjid frequenters, will my responsibility before Allah be discharged? Please advise, may Allah reward you. If I am given some money in Ramadan this year as usual, is it permissible for me to take it to clear my debts or should I reject it?

A: If what is given to you was a gift, you should know that the Prophet (peace be upon him) used to give and accept gifts. Therefore, it is recommended for Muslims to accept gifts as long as they are not in a position of authority, such as a judge and the like, and that the gift should not be from a borrower to a lender unless this is a practiced custom among people in a similar case. If the money you were given was Zakah, it is permissible for you to take it if you are one of its deserving recipients. Otherwise, it is impermissible for you to accept it and you have to pay the money back to the payer if you know him. If you do not know him, you should give such money to the poor and the needy, intending to do so on behalf of the owner of the money. It is impermissible for you to pay it to the indebted person. If the given money was Sadaqah, it is permissible for you to take it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 20864

Q: My mother is a widow, as her husband died some time ago. One day during the past year in 1419 A.H., someone gave her 400 riyals and told her that this money was from Zakah (obligatory charity). She took it

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and spent it on a public interest, because she believed that she was not one of the categories of Zakah recipients. Despite the fact that she is not well-off, she does not want to open the door of taking Zakah. Now she asks, what is the ruling on what she did? Is her responsibility discharged? Is the obligation on the Zakah payer discharged? Must she pay back the money to the Zakah payer?

A: If your mother is not one of the categories of Zakah recipients, it is impermissible for her to take or dispose of Zakah. What she did is invalid and she must pay back the money to its owner to give it to deserving people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14477

Q: My uncle, who is my father-in-law, has a great role in upbringing me. I bought him a car for 15,000 EGP with the intention of sharing him the value and profit. When he received it he told me that he would take it for himself and then pay its price to me. He gave me 9,000 EGP in the form of installments throughout some years, then he became insolvent and sold it. He apologized and complained of his conditions. He became ill and spent all that he had. Hence, I decided to pardon the rest of the money as part of Zakah (obligatory charity). I forgave him after his death, but his inheritors wanted to give me my right considering it a debt.

I did not accept the money from them on the basis that I had pardoned him and considered it as Zakah. Then, I was told that Zakah cannot be a discharge of a debt. It was a large amount of money, which I intended and counted as Zakah. Is this money considered Zakah?

A: It is not valid to count the debt that your uncle owed you as Zakah. This is considered protection of your money. It is obligatory upon you to pay Zakah to its deserving recipients mentioned in the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ (Surah Al-Tawbah 9:60)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19579

Q: I am a caretaker of a Masjid (mosque) and someone gave me an amount of money to pay the salary of a teacher of the Noble Qur'an. It happened that another person took it upon himself to pay the salary of the teacher for the entire period of teaching. Some time ago, a man came to me and said that his insolvent mother died and left behind a debt that he had to pay, but he is unable to pay it off. Is it permissible for me to give that amount of money as Sadaqah (voluntary charity) on behalf of its owner? Please advise, may Allah reward you with the best!

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A: You must return the money to its owner and tell him about what happened. If he allows you to spend it in any other charitable way, it is permissible for you to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14661

Q: I lent some rich individuals a certain amount of money, however, they became poor and insolvent and now cannot repay the debt they owe me. In fact, some of them are declared bankrupt. Their relatives and some trustworthy people testify that they are insolvent. Is it permissible for me to waive my debts due on such insolvent persons and deduct them from the Zakah (obligatory charity) I am liable for? Please be informed that I defaulted on Zakah many years because of debtors defaulting on repayment that caused me cash flow problems. Answer us, may Allah benefit you. Should we apply to this case the ruling derived from the Ayah (Qur'anic verse), Surah Al-Baqarah, 2:279, that reads: ﴾And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.﴿ **Sadaqa Allah-ul-`Azhim (True are the Words of Allah, the Ever-Great). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

A: It is impermissible for you to waive your debts due on insolvent persons and deduct them from Zakah you are liable for, because it gives a direct financial benefit to the payer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14659

Q: A person who is indebted to another has been unable for so long to pay off the debt. Financially unable to repay the debt, it seems that the debtor is in a very bad financial position as may qualify him to be a Zakah (obligatory charity) recipient. Is it permissible for the creditor to issue a check payable to the bearer, so that the creditor's employees will not know about it, and thus help the debtor maintain his dignity and with which the creditor can pay off the entire debt or part of it? In other words, the debt is to be paid off out of the sum of money given by the creditor to the debtor as part of the former's Zakah budget. May Allah guide you to that which pleases and satisfies Him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the creditor gives the debtor a sum of money as part of the former's Zakah budget to help him pay off the debt, it will not discharge the liability, because it gives a direct financial benefit to the payer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20733

Q: There is a destitute woman who lives with her brother and suffers from a chronic disease that demands ongoing treatment. As she is too poor with no source of livelihood except her brother, he supports her. Is it permissible for her then to receive his Zakah (obligatory charity) to buy her medicine and meet her expenses? You should bear in mind that her brother is not rich; he has money that may reach the minimum amount on which Zakah is due by the turn of the Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) and is able to afford only her food, clothes and dwelling.

A: If this woman's brother suffices her needs, it is not permissible to give her Zakah because she is not in need of it and it is Mustahab (desirable) for her brother to undertake her treatment.

May Allah grant us success! May peace and blessings be our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. (17969)

Q: In the Heart Surgery Division in King Khalid University Hospital, we perform all of the open heart surgeries, all praise be to Allah, Who granted us success in achieving satisfactory results in this respect. However, we now face the problem of the provisions of the necessary requirements for these surgeries with respect to the non-Saudi patients. The available requirements are enough for the Saudi patients, as the country is responsible for all of the costs of their treatment in spite of the circumstances we experience and that you know well. As for the non-Saudi patients, Allah provided us with a way, through which we can perform these surgeries on them on the condition that each patient buys the requirements of his surgery, which cost twenty thousand Riyals for each surgery. This is the cost of the tools that are used only once, such as the valves of the heart and so on. As many of these patients are poor and cannot afford to buy these requirements, and accordingly, cannot afford to perform such surgeries in private hospitals, as the cost of each surgery, for example, is seventy thousand Riyals or more. Since there are many benevolent people, who pay Zakah (obligatory charity) to such recipients, I hope that you will give us your legal opinion to the question: Is it permissible to pay

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the money of Zakah for buying these requirements for the non-Saudi patients, who cannot afford to buy them after verifying their circumstances?

A: There is no objection against helping a poor Muslim in the cost of his treatment from the money of Zakah, if he is proven by the legal court that he is poor and unable to afford the cost of his treatment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14155

Q: We are a university hospital that provides specialized treatment for the inhabitants of the Eastern province. The hospital requires important and high-tech equipment that is not within its budget. Due to the importance of this equipmentand the patients' need for it, plus the fact that there are charitable people who are ready to donate, is it permissible for these people to use the money assigned for Zakah (obligatory charity) for this purpose? In addition, the hospital has a Committee for Charity and Islamic Awareness. What is the ruling on collecting Zakah money to support the activities of this Committee, including publishing booklets and Islamic tapes and purchasing the necessary drugs and other requirements of the poor patients that are not provided by the hospital?

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A: Zakah cannot be assigned to the purposes mentioned. However, Sadaqah (voluntary charity) can be provided by the same people as long as it is not taken from Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20735

Q: I write to you concerning the Committee on Diabetes, especially in Makkah Al-Mukarramah, as there are a large number of poor and Miskins (needy) suffering from this disease who cannot afford to the treatment. Most of them cannot to buy the insulin necessary for their treatment. Allah (Exalted be He) granted me and other brothers success in establishing an association to help these patients by buying their prescribed drugs for them. We would like your Eminence to inform us whether or not it is permissible for us to pay the money of Zakah (obligatory charity) for this purpose.

A: Zakah should be paid to the people deserving of it, who use it to fulfill their needs whether that is medical treatment or something else. You should not pay it for this association, because in doing so you withhold Zakah from other deserving people. The association should be financed by the charitable donations other than Zakah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21250

Q: The Tibah Medical Resort Charitable Foundation was established in Al-Madinah Al-Munawwarah, under a license from the Ministry of Labor and Social Affairs, numbered (5947), dated 28 Safar, 1420 A.H. The Foundation has a board of trustees headed by His Royal Highness the Prince of Al-Madinah Al-Munawwarah and its members include a number of the notables and dignitaries of Al-Madinah Al-Munawwarah. The income of the Foundation depends on many sources such as grants, donations, subsidies and the charitable support of the benevolent people. Moreover, the Foundation has a fund for spending money for the treatment of the poor patients

One of the early projects of this Foundation was the establishment of the Tibah Medical Resort, which aims to take care of the chronic and convalescent psychiatric patients, patients suffering from psychotic, mental or emotional disorders, and patients suffering from chronic neurological disorders such as paralysis, intractable epilepsy and head injuries. It also cares for the old aged patients. It is a private project that charges the patient a fee equal to the costs of the provided services plus 10% that is used to improve and develop the project. These fees are not intended to provide monetary profit, but to improve

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the service for the patients. If the patients are unable to pay for their treatment, their fees are covered by the patients' fund which is affiliated to the Foundation.

Th Resort provides its services for the inhabitants of Al-Madinah Al-Munawwarah and all of the areas of the Kingdom. It is located on a spacious area of land that is 62,000 m2 in Abyar `Aly. Its management is supervised by a fivefold committee taken from the board of trustees.

The question that requires Fatwa is as follows: Is it permissible to collect the money assigned to Zakah (obligatory charity) and specify a section for it in the patients' fund to be spent only on the poor patients deserving Zakah? If yes, is it permissible - as the medical work has not yet started - to spend the collected money assigned for Zakah on establishing the building, whereby the Resort will be indebted to the Zakah section for this sum, and after the completion of the establishment and the inauguration of the medical work, the debt will be repaid to the Zakah section of the fund?

A: It is not permissible to specify a section for Zakah in the mentioned patients' fund because it is not an official authority for collecting Zakah. It is not the deputy of the Zakah payer or the people deserving Zakah to disperse it to the deserving people. The beneficiaries of this fund may not

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be included in the legally stated categories of Zakah recipients in a trusted and reassuring way. Moreover, the method of dispersing Zakah may prevent Zakah from reaching the deserving people on time.

The basis here is that the Zakah payer should pay Zakah on his own or to have it paid to a legally

stated and trusted deputy to be reassured that it will reach the deserving people on time, as mentioned by Allah (Exalted be He) in the following Ayah (Qur'anic verse) on time: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿ The one who has Zakah money should not invest it in charitable projects, and should not borrow from it with the intention of paying it back from the return of the money of Zakah. The reason is that this way subjects the Zakah money to potential loss, and delays its delivery to the deserving people, which undermines the benefit for which Zakah is imposed, and its purpose is to meet the needs of the poor and pay the debts of the debtors on time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 21048

Q: My daughter is suffering from a large tumor that is spreading along her spinal cord. I have not been able to find its treatment in the hospitals specializing in this field in the Kingdom of Saudi Arabia. I have tried hard to find someone willing to undertake the costs of her treatment outside the Kingdom but my efforts have been in vain. Moreover, I considered taking out a bank loan from one of the banks to pay for my daughter's treatment. However, I changed my mind when I discovered that the interest paid on the loan is Haram (prohibited). Furthermore, I do not own anything that can be sold to pay for the treatment of my daughter's aggressive illness; and I could not have her treated in the hospitals specialized in treating these diseases outside the Kingdom because I cannot afford to it.

1- Is it permissible to ask the rich people to give me enough money for my daughter's treatment from their Zakah money (obligatory charity) ?

2- In case it is not permissible to ask for the Zakah money , is there a sin for me if not to have her treated, even though I know that she can be treated outside the Kingdom, if I cannot pay for it?

A: If you find someone to lend you the money necessary for treating your daughter without Riba (usury), you can do it. However, if you cannot find someone to lend you the money, because you are poor and cannot afford to

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pay for your daughter's treatment, you can ask to take enough money to pay for your daughter's treatment. May Allah grant her recovery and reward you with the best!

If you do not treat her, you will not be a sinner because treatment is not Wajib (obligatory) in the Shar` (law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14371

Q: What is your legal opinion, may Allah grant you permanent blessing, concerning a person who assigned his Zakah (obligatory charity) money to building, constructing or repairing Masjids (mosques) or anything related to this? Is it permissible to spend it in such acts? Is this act included in the meaning of "for Allah's Sake and the wayfarer"?

A: It is not permissible to pay Zakah in this manner; and the one who did so should pay Zakah again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20732

Q: The Committee for the Development of Al-Rawdah in Ha'il is seeking to widen the Muslims' passageways and the narrow streets in response to the request of the local residents. Narrow streets and passageways were the main reason for many children and old people losing their lives and being wounded in car accidents. Therefore, the Committee for the Development of the town is working to prevent the occurrence of such accidents and has plans to encounter this danger and save the lives of people from these hazardous streets and passageways. The entire members of the Committee, including Shaykh Sulayman Al-`Amir and the sender of this letter to your Eminence, exerted great efforts to raise people's awareness to the problem and to generously contribute to the accomplishment of this benevolent work. Many generous people assisted us in our project of widening the streets by donating some plots of their farms and parts of their houses, each according to his capability. The question is: some of the donors are not able to build a wall instead of the one taken from them during the work of expansion, or to rebuild a house to live in instead of their taken houses. They are too poor to even afford the cost of repairing a wall to shelter them and their families or to rebuild a house instead of the one they donated. We were embarrassed to pay Zakah (obligatory charity) for them in cash. Is it permissible to assign part of the money of Zakah to cover the expenses of repairing their walls or houses? The Committee is quite sure that the owners of these houses are in great need and have no source of income. Many of them are quite old people and unable to work? We hope that you will advise us on this matter.

Upon considering the Fatwa request, the Committee answered that it is not permissible to pay Zakah money

for charitable projects such as surfacing the roads, building Masjids (mosques) ...etc, because Allah specified the Zakah legal beneficiaries in eight categories, which are mentioned in the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ However, it is permissible to give to the poor from the money of Zakah something to meet their need to repair or rebuild their houses, if they are so poor and unable to undertake this work.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15149

Q: Sums of money are donated to us from some benevolent people for the purpose of distributing them among the deserving poor. Moreover, we run some charitable institutions such as the Institution for Memorizing the Noble Qur'an and the Institution for Supporting Impoverished Marriage Suitors who cannot afford paying Mahr (mandatory gift to a bride from her groom). The persons who are responsible for running these institutions request us to specify a certain sum of money to meet their respective clerical expenses and other obligations in order to be able to carry out their tasks. They help in benevolence and general good activities, such as memorizing the Noble Qur'an and supporting the youth

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to get married. The question is: is it permissible to assign to them some of the donations we receive, and will this be one of legal expenditures of Zakah? Or, should these funds be spent only on the deserving poor people? I hope you will give us your legal opinion concerning our question as soon as possible. May Allah reward you with the best! As-salamu `alaykum warahmatullah wabaraktuh (May Allah's Peace, Mercy, and Blessings be upon you).

A: These funds should be given only to the poor as the donors requested. You may give financial assistance to the poor who cannot afford marriage expenses, and others who are students in the schools of Qur'an Memorization .

As for the clerical expenses of the institution, they cannot be covered by money donated for supporting the poor or from Zakah funds.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21716

All praise be to Allah alone, and peace and blessings of Allah be upon the Last of the Prophets, Muhammad. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question received by his Eminence the Grand Mufti from the Directress of the Thaqif Girls Institution for Women's Charity in Al-Ta'if, and referred to the Secretariat General of the Council of Senior Scholars, numbered (5491) and dated 2 Ramadan, 1421 A.H.

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The questioner asked the following:

We, at the Thaqif Girls Institution for Women's Charity in Al-Ta'if, provide care and support to the needy people in Al-Ta'if and its suburbs. The income of this Institution is generated from its general activities, money of Zakah (obligatory charity), donations and the subsidies of the Ministry of Labor and Social Affairs. Every year at the end of Ramadan, the Institution disburses bonus to all female employees from its balance, which accumulates from the profits of its various activities. Moreover, the Institution disburses money to the drivers and female workers from the funds of Zakah and donations. We hope to continue giving these bonuses to the deserving people due to the heavy work load in Ramadan and as a gesture to motivate and appreciate the employees' services. I hope that your Eminence will guide us regarding the validity of our gesture.

May Allah reward you with the best and keep you safe!

Upon considering the Fatwa request, the Committee answered that it is not permissible to spend the money of Zakah on the employees of the Institution in the form of salaries or bonuses. Zakah funds should be spent on the legal categories of recipients, which Allah (Glorified be He) specified in the following Ayah (Qur'anic verse): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21709

Q: A charity institution managed by some students works for the preservation and advocation of the teachings of the Prophetic Sunnah (acts, sayings or approvals by the Prophet Muhammad) through the preparation of researches on the Sunnah. Moreover, they edit and publish manuscripts of Hadith for free. Because this institution is still in its nascent years, it needs funding resources to cover its expenses and the salaries of its employees. Is it permissible to pay Zakah (obligatory charity) for this institution? I hope that you will give us your legal opinion o this matter, may Allah reward you with the best!

A: It is not permissible to pay Zakah to the mentioned institution or any other humanitarian institution, because the categories of Zakah recipients are clearly defined by Allah (Exalted be He) in the following Ayah (Qur'anic verse): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴾ to the end of the Ayah. This limitation implies that it is not permissible to pay

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the money of Zakah to any recipient other than those mentioned in the Ayah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21193

Q: There is a charitable school for the memorization of the Noble Qur'an, which specializes in teaching the Qur'an to women. More than 500 female students are enrolled in this school. They are taught by twenty female teachers, each receives a salary of 800 Riyals per month. The school is now undergoing some financial problems and is unable to meet its obligations towards the payment of the salaries. Consequently, there is a great risk that it will have to cease its activities due to this shortage. The question is: Is it permissible to give a share of the money of Zakah (obligatory charity) to this school to pay the salaries of its employees and cover other expenses? If yes, is it permissible to keep any remainder of the money for covering the expenses of the following months? I hope that you will give us your legal opinion on this matter, may Allah reward you with the best!

A: If the situation is as you have mentioned, then it is not permissible to pay the money of Zakah for the salaries of the teachers and the employees of the school, or for covering any of the expenditures of the school. This is because the activity of the institution is not one of the assigned legal categories of Zakah recipients.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. (21092

Q: Thanks to Allah (Exalted and Glorified be He) and by His Grace, a plot of land has been allocated to establish a center for teaching the Glorious Qur'an and its sciences to Muslim girls and women, according to the way of the Salaf (righteous predecessors), may Allah be pleased with them. The competent authorities in Bahrain, represented by the Ministry of Justice and Islamic Affairs, have approved of establishing this center. After its establishment, In sha'a-Allah (if Allah wills), some Muslim sisters who hold licenses in recitation of Hafs from `Asim (may Allah be merciful to both of them) will be assigned the task of teaching in this center. Those sisters, all praise and gratitude be to Allah, have a Salafy `Aqidah (creed) based on the two great sources of Shari`ah, i.e., Allah's Book and the Sunnah of His Prophet (peace be upon him), and the understanding of the Salaf (may Allah the Exalted be merciful to them). In fact, there has been a great need for establishing such an Islamic institution, taking into account the important role which the Muslim women can play when they are able to understand, contemplate, and recite the Glorious Qur'an according to the scientific and Shar`y (Islamically lawful) rules. Owing to the fact that the cost of establishing this center is beyond the financial capability of the people who want to build it, we thought about writing to Your Eminence to ask you the following question:

Is it lawfully permissible to pay from the money of Zakah (obligatory charity) and Sadaqah (voluntary charity) to establish this center? We also ask you to write to the generous and benevolent people to contribute to this project.

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A: It is not permissible to spend Zakah to establish the center referred to or other projects, because the categories of Zakah recipients are specified in the noble Qur'anic verse, i.e., the Words of Allah (Glorified be He) Who says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴾ to the end of the verse. However, it is permissible to finance this project from the donations of benevolent people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (21078)

Q: I hope that Your Eminence-may Allah reward you- will give us a Fatwa on the following issue: Suppose that a company has established an office for regulating the payment and distribution of Zakah (obligatory charity) and Sadaqah (voluntary charity), renting an office for this purpose, and appointing personnel to study the applications submitted, filter through them and follow up the same to ensure the concerned charities are given their due recipients, noting that 70% of the work carried out by the office is pertaining to the distribution of Zakah, while only about 30% is related to the distribution of Sadaqah. Is it permissible here to spend the money of Zakah to pay the salaries of the personnel working in this office and its expenses such as renting, furnishing, the stationary requirements, and travel expenses

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allocated for going to distant places by the representatives of the department for giving Zakah and Sadqah or following up the same? Or should these expenses be paid in proportion to the percentage of Zakah and Sadaqah? Please give us a Fatwa on this subject. May Allah reward you in this world and the Hereafter! Amen!

A: It is not permissible to spend Zakah money to pay the salaries of personnel working in the office referred to or to pay the value of renting the office or other expenses like furniture and stationary, because these are not included in the eight categories of Zakah recipients as mentioned in the Words of Allah (Exalted be He) when He says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ "Those employed to collect (the funds)", as agreed upon by scholars, refers to people appointed by the ruler to collect Zakah and distribute it among its due recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. (21899)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets!

(Part No. 8; Page No. 406)

To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the Grand Mufty from the questioner: the chairman and members of the board of directors of the Fund of Lending Young People Wishing to Marry at the governorate of `Unayzah. The question has been referred to the Committee by the Secretariat General of the Council of Senior Scholars under no. 2208, dated 18/02/1422 A.H. The questioner has asked the following:

A businessman from Saudi Arabia sold Al Manar Complex for Oil Burnings at a rate of two million, two hundred thousand riyals to the Fund of Lending Young People Wishing to Marry at the governorate of `Unayzah. The sale was made on credit on the condition that the price be paid fully within two years from the date of the contract of sale. Now the Fund owes this sum to the businessman, but it is entitled to benefit from the gains of this station during these two years.

The question is: Is it permissible to pay off this debt to the businessman from the charities donated by benevolent people to the Fund?

We hope Your Eminence to provide us with the answer to this question. May Allah reward you with the best!

After pondering over the question referred to the Committee, it answers saying that you are required to pay Zakah to the categories of Zakah recipients that Allah (Exalted be He) has specified,

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i.e., the eight categories mentioned in the Words of Allah (Glorified be He) when He says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴾ and so on, to the end of the verse. Accordingly, it is not permissible to spend any of the money of Zakah to pay for the project you referred to, because it is not one of the categories stated in the quoted Qur'anic verse. Rather, it is one of the categories of other charity recipients that can be financed by donations and Sadaqah (voluntary charity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman

Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15424

Q: I have reviewed the recommendation Your Eminence made on the Tawhid and Ansar Al-Sunnah Al-Muhammadiyyah Magazine in Egypt. May Allah reward you with the best! My question is: On account of their need for money, is it permissible to support the magazine publishers by giving them Zakah (obligatory charity) in order to help them spread the `Aqidah (creed) of Tawhid (belief in the Oneness of Allah/ monotheism)? I hope Your Eminence could give a written answer to my question.

A: It is not permissible to pay Zakah to support the publication of a religious magazine, or similar matters related to Da`wah (calling to Islam), because the categories of Zakah recipients are exclusive to the eight categories mentioned in Allah's Saying: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15380

Q: What is the ruling on giving Zakah (obligatory charity) to a group of persons working on the memorization of the Ever-Glorious Qur'an? This group is in dire need of financial support on which it depends, after Allah's Support, for its survival to carry out its message towards the Book of Allah (the Ever-Glorious Qur'an)?

A: There are eight categories of Zakah recipients that Allah (Glorified be He) set. It is not permissible to give it to any other category, such as a project for memorizing the Ever-Glorious Qur'an. However, if some of the students or teachers are poor, it is permissible to give them part of the Zakah, but on account of their poverty and not their work.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (15353)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the Grand Mufty, by His Excellency the Supervisor of the Public Relations at the Charitable Society for Care of the Disabled Children, which was referred to the Committee by the Secretariat General of the Council under no. (numberless), dated 04/07/1313 A.H. The questioner posed the following question:

The Administration of the Charitable Saudi Society for Care of Disabled Children is seeking the ways of good which support - by Allah's Might- its activities according to the true Shari`ah. Because we are certain that you sympathize with the humanitarian role played by this Society, we refer to you from time to time to consult you and be enlightened with your opinion on some issues which we are concerned with. As you know (may Allah safeguard you), the Society has found that one of the solutions that it can adopt to pay for the enormous rehabilitative, educational, and treatment services required for the children who need these things is to expand its existing projects, and build new ones for this humanitarian purpose. There is no doubt that these projects are very costly, but Allah will be with us - by Allah's Might- because our orientation has nothing to do with gaining profit or worldly purposes,

but, rather, it is a close daily realization of the pressing humanitarian needs (of those children). Affording these projects will be through communicating with the philanthropists in our advancing country who always provide every kind of support for each needy person. We here pose Your Eminence a question related to this subject: Is it permissible for the Society to make use of all or part of the money of Zakah (obligatory charity) received by the Society to contribute to covering the expenses of establishing these charitable projects?

We hope that you will kindly answer this question which has been raised by the Financial Committee in its recent meeting. We would also like to know the opinion of Your Eminence about the following:

A person who wishes to do good has decided to give the Society a plot of land as Zakah on his real estates and properties after he has estimated the value of the plot and become certain that it covers all or part of the Zakah amount payable by him. Is it permissible for him to do this? We are looking forward to receiving the answer of Your Eminence, may Allah safeguard you!

After pondering over the submitted question, the Committee has answered as follows:

Firstly: Allah (Exalted be He) has specified the categories of Zakah recipients in His Words when He says: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)

and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.)

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Accordingly, it is not permissible to spend Zakah money to establish the projects of the charitable Society, because this is not included in the categories of Zakah recipients, and because the Society is lived on by both poor and rich disabled children. The knowledgeable scholars (may Allah be merciful to them) said that Zakah is not to be spent on building mosques, fencing graves, or printing books.

Secondly: It is not permissible for the man to give the Society a plot of land referred to as Zakah on his properties. Rather, the landlord should sell the land or authorize the Society to sell it on his behalf; and when it receives the price, the Society may spend it on the poor who reside in the Society or other poor people.

May Allah grant us success1 May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (15853)

Q: Your Eminence Shaykh! There is a man who moved from one city to another, and took some people with him. This man has great wealth;

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Allah (Exalted be He) has provided him with a generous spirit to give Zakah (obligatory charity) and Sadaqah (voluntary charity) happily for Allah's Sake. The amount of Zakah he has to pay is estimated at millions of riyals. The people whom he desired to move with him from the city they were dwelling in, to the city he will go to, receive salaries that mostly do not exceed two thousand riyals and the highest salary of which is only three thousand riyals. They have families and children to support and do not have incomes other than their salaries. Besides, they feel responsible for entertaining guests who visit them; they are from tribes who are accustomed to receiving guests and feel shy to receive guests without showing them hospitality. The man, who takes them with him, helps them pay the rentals of their apartments. They explained to him how low their incomes are and how many children they have to support. They also told him that they have no houses of their own, which may be real estates, to support their family after their death. They asked him to help them buy a house for each of them to be a real property that can be a financial support for them in this world.

The question, Your Eminence, is: Is it permissible for this man to give them some of the Zakah payable to help them in this respect? It is worth noting that if he did so, this would not affect giving the other poor recipients from this Zakah, because the amount of Zakah he is to pay, as mentioned before, is estimated at millions and so it will also cover its due recipients. There are almost twelve persons who need help,

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and they may receive this help within two years; that is to say, they will be paid from the Zakah of two years, once for each, to suffice their needs in this respect.

So, may Your Eminence, please, inform me in writing about the viewpoint of Shari`ah on this question. Is it also permissible for this man to financially help those persons in the future from the amounts of Zakah he is to pay, owing to their low incomes and the rising costs which Your Eminence is aware of? I know it is not a matter of Ijtihad (juristic effort to infer expert legal rulings), but, in my opinion, Zakah has been legislated by Allah (Exalted be He) to give the poor an amount that will suffice their needs in a way that will not make them ask for it in the following years, and it may be a good start for them to become wealthy and thus Zakah payers. Suppose, for example, that a person has a million riyals as Zakah to be paid, it would be preferable to distribute this amount among fifty persons to make them no longer in need of help, rather than giving it to hundred persons without the same sufficing their needs. So, may Your Eminence answer me kindly in writing whether it is lawful to spend from the Zakah to be paid on helping those persons buy houses on their own, noting, as mentioned before, that such help will not

prevent the other poor recipients of Zakah from receiving the amounts given to them every year. I am waiting for the answer of Your Eminance.

A: If the case is as it is mentioned in the question, it is permissible for the said man to spend from his Zakah that is to be paid on helping the persons in question to buy houses of their own, if they are poor.

Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 15371

Q: In our village, there is a Masjid (mosque) that runs a class for teaching the Ever-Glorious Qur'an. The Masjid needs reconstruction and maintenance, but the people of the village cannot afford to pay for this, and the authority of religious affairs in this country has not done the work. Is it permissible to pay Zakah (obligatory charity) of property and gold to help support this great work? Guide us, may Allah reward you with the best!

A: It is not permissible to pay Zakah on such things as you mentioned, as they do not fall within the eight categories of Zakah recipients mentioned in the Ever-Glorious Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16173

Q: Muslims in Tokyo do not have even one Masjid (mosque), so they offer the Jumu`ah (Friday) Prayer in a small place that serves as a temporary Masjid. They perform the Two `Eid Prayers - `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) - in a more spacious area for which they pay very high rent that donations from Muslims does not meet.

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In this case, is it permissible to use any money remaining from Zakah to pay the rental for the place for the Two `Eid Prayers? Some claim that this is permissible as it serves the interests of Muslims, while others maintain that this is not permissible; what is the opinion of Your Eminence? We hope Your Eminence can explain this matter to us in detail, supporting your opinion with the evidence from the Book (the Ever-Glorious Qur'an) and the Sunnah (whatever is reported from the Prophet), may Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to pay an portion of Zakah to rent a place for offering Salah (Prayer), for this is not one of the categories of Zakah recipients mentioned in Allah's Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ As for His Saying: ﴿and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴾ , it refers to Jihad (fighting/striving in the Cause of Allah) according to the majority of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
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Fatwa no. 16266

Q: In the "Islamic World" Magazine, there was a question which reads as follows: Is it permissible to give part of the Zakah (obligatory charity) to a school for teaching the Ever-Glorious Qur'an? Mr.

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Ahmad Muhammad Jamal, professor of Tafsir (explanation/exegesis of the meanings of the Qur'an) at Umm Al-Qura University answered as follows: "Some early and contemporary Fuqaha' (Muslim jurists) are against giving any part of the Zakah to charitable foundations, for building a Masjid (mosque), or school for teaching the Ever-Glorious Qur'an, or charitable housing for the poor. They maintain that the seven categories of Zakah recipients, namely 'for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)' refers exclusively to Jihad (fighting/striving in the Cause of Allah), meaning fighting against the Kafirs (disbelievers) only." In conclusion, he added: "However, giving donations for building a Masjid, teaching the Ever-Glorious Qur'an, building charitable housing or a school for teaching Muslim children in some non-Muslim countries, and similar charitable deeds, is considered 'for Allah's Cause' and so it is permissible to pay part of the Zakah for it." End of quote.

In Ma`arif Al-Qur'an, concerning the Tafsir of Surah (Qur'anic chapter) Al-Tawbah, in the fourth part by His Eminence Grand Mufty, Muhammad Shafi`: "The Jumhur (dominant majority of scholars) and the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) agreed that it is not permissible to give part of the Zakah to build Masjids, schools, hospitals, orphanages, etc." However, here in Mozambique, there are Islamic societies which do not have the means to build a Masjid, school, or to pay the salaries of the Imams (the ones who lead congregational Prayer) of Masjids, for most of them are poor. We would like Your Eminence to clarify this for us as we are in doubt after hearing these opposing viewpoints; is it permissible to pay part of the Zakah for such purposes?

A: Paying Zakah for building Masjids, schools, etc.

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is not permissible, according to the Jumhur. Moreover, in the Tafsir of Allah's Saying: (and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)) , some scholars are of the view that this is exclusive to the fighters in the Cause of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (19164)

Q: What is the legal ruling on fencing graves? Is it lawful to spend the money of Zakah (obligatory charity) to fence graves? We ask this question to be enlightened about our religion and to avoid falling in mistakes, especially that we receive many applications asking for help in fencing graves lest some people who have weak faith may usurp the graves by constructing on them.

May Allah reward you and write your answer in the record of your good deeds on the Day of Judgment!

A: Fencing graves is required from the viewpoint of Shari`ah to protect the graves and avoid harming the dead by walking on them, but it is not lawful

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to pay for fencing them from Zakah money, because Zakah is determined to be paid only to the eight categories of Zakah recipients mentioned in the Words of Allah (Glorified be He): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor)﴿ and so on, to the end of the verse. So, the payment of Zakah must be confined to these categories, to the exclusion of other charitable projects such as building mosques, fencing graves, and so on. Rather, such projects are to be financed from donations or by the relative competent authority such as the Ministry of Municipal Affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16565)

Q: We would like to inform you that we have an official license authorizing us to duplicate cassette tapes and distribute them abroad. The supervisor of this license is the Department of Mosque-Building and Charitable Projects in Riyadh.

Our question is: Is it permissible for people to pay their Zakah (obligatory charity) to produce these Islamic tapes, especially that some benevolent persons stopped paying their Zakah money for this important purpose?

A: It is not permissible to spend Zakah money on the activity referred to, as it is not one

of the eight categories of Zakah recipients according to the Qur'anic noble verse determining these categories.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16394)

Q: Out of the concern of the Charitable Society for Female Progress in spending the resources of Zakah (obligatory charity) on its lawful recipients, we kindly ask Your Eminence to answer some questions pertaining to Zakah.

First: Is it permissible to pay the salaries of social workers who estimate the number of needy families, conduct the [relative] social researches, and supervise the process of giving support and Zakah to such families from the money received for Zakah?

Second: Is it permissible to pay from Zakah money the wages or fees of the workers and persons whom the Society hires to carry the foodstuff distributed in Ramadan and at the seasons of charity distribution?

Third: The society has rented two buildings to house some poor and needy families; is it lawful to pay the rentals of the same from the money received for Zakah?

Fourth: The Society cares for an orphan family (some orphans who lost their parents

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during an accident), and it desires to buy them a house of their own; but because the family is not Saudi, they are not entitled to have ownership [in Saudi Arabia]; so is it permissible for the Society to buy them a house in its name from the money received for Zakah?

Fifth: During the activities performed by the Society, many valuable items are lost, like jewelry and banknotes, have been brought to the administration of the Society. The latter has been putting these items in its safe for years, during which no person has come to claim his or her entitlement to the items; what is the legal procedure to be taken by the Society in this concern?

We hope that you will answer our questions. We are grateful for your kind cooperation with us! May Allah reward you with the best!

A: First: It is not permissible to pay the salaries of social workers from the money received for Zakah, because they are not included in the categories of Zakah recipients. Their salaries may be paid from general voluntary donations. This is also the case with the workers and persons hired to carry the foodstuff.

Second: It is lawful to give Saudi and non-Saudi poor families financial support to rent a building for housing.

Third: It is not permissible to take a lost item except by a person who can determine the type, description, and amount of the article he or she has found and trust themselves to be able to safeguard the same. Otherwise, the person who finds it has to give the lost item he or she found to the ruler, especially if it is valuable. Besides, It is not permissible for the Society

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to receive the lost items.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. (16467)

Q1: Is it permissible to pay Zakah (obligatory charity) to someone who owes me money, and after paying this Zakah, he or she pays off the debt from this Zakah?

A 1: It is not permissible to pay Zakah to a person who owes money to you so that he or she pays off that debt to you; but if you gave them the money because of their poverty and they paid off the debt to you without previously having agreed with you to do so, there would be no problem with this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16632

Q: There is an unemployed man who does not have the means to support his daughters and sons, who live now with their mother's new husband. Is it lawful to give Zakah (obligatory charity) to these children, even though their grandfather is rich? Is he legally obliged

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to support them?

A: If the reality is as you mentioned, there is nothing wrong with giving Zakah to this needy family. As for demanding that their rich grandfather support them, this is an issue that could be referred to the court.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16813)

Q: The Islamic University, a store of Sciences in Dhaka - Bangladesh, is an Islamic religious institution that serves knowledge and `Aqidah (creed) from the perspective of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), following the footsteps of the pious Salaf (righteous predecessors). It supports many needy and poor Muslim students by providing them with housing, living costs, textbooks, and other expenses. Is it permissible for wealthy people from overseas and inside the country to spend the obligatory charity (Zakah) on those students?

A: It is permissible to spend Zakah on poor orphan students and other poor students to provide them with housing, clothing and living costs; because they are from the categories of Zakah recipients as mentioned in Allah's (Exalted be He) Words: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)

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﴿ and so on, (to the end of the verse).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21586)

Q: `Ifat College desires that the system of scholarships which is financed from the account of Zakah (obligatory charity) covers the largest number of female students who desire to join the College but cannot pay the required tuition fees owing to their financial circumstances. So, may Your Eminence tell us if it is permissible to invest Zakah money and make use of the returns of this investment in covering the tuition fees of the scholarships?

A: It is not permissible to spend Zakah money on things that are not included in its categories of recipients which Allah (Exalted be He) has specified in the noble Qur'anic verse which reads: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.) Accordingly, it is not permissible to spend Zakah on scholarships,

because this is not one of the categories of Zakah recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16914)

The Committee of Nigeria intends to raise funds to provide the Du`ah (callers to Islam) working in the Authority (of Du`ah) in Nigeria with some selected books to enable them to call to Allah's (Exalted be He) Path in the best way and to confront the Christian missionaries and the invasion of ideas that contradict the way of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream). In this concern, we would like to ask if it is permissible to pay Zakah (obligatory charity) to carry out projects which include:

1- Buying books for the Du`ah in the form of a briefcase presented to them.

2. Buying bicycles for them to move from one place to another during their work of calling to Allah's (Exalted be He) Path.

3. Buying microphones to be used in calling to Allah's (Exalted be He) Path in markets and public meetings.

4. Establishing libraries to be a source of knowledge for the Da`wah (calling to Islam), Muslims and whoever wants to know about Islam.

The libraries will also be used as centers for training the Du`ah and qualifying them. We would like that you kindly notify us whether paying Zakah

is permissible for all the points mentioned above, clarifying what is permissible to pay Zakah for and what is not. May Allah benefit us and the Muslims with your knowledge.

A: It is not permissible to pay Zakah for the projects mentioned in the question, because they are not included in the generality of Allah's Words about the categories of Zakah recipients: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴿ "For Allâh's Cause " as mentioned in this verse, refers to the Mujahids (one striving/fighting in the Cause of Allah). Some knowledgeable scholars said that there is Ijma` (consensus of scholars) about these words, that they refer to the Mujahids. But, it is permissible to pay Zakah to poor teachers and Du`ah, and also to the needy students and employees because of their poverty, as Allah (Glorified be He) says: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ and so on, to the end of the verse. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (17532)

Q: There is a query about the amounts of Zakah that are payable: Is it lawful to use Zakah money for a project for printing books and theses,

for paying the costs of correspondences, or buying books that have been applied for? Please enlighten us on this subject. May Allah reward you!

A: It is not lawful to spend Zakah on buying books, printing them, or paying for postal charges, because the categories of Zakah recipients have been clarified by Allah (Glorified be He) in His Glorious Book as follows: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm)﴾ and so on, to the end of the verse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17816

Q: Your Eminence Shaykh, we would like to ask about the ruling on paying Zakah (obligatory charity) to cooperating offices for Da`wah and guidance spread throughout the Kingdom of Saudi Arabia, praise be to Allah. If this is permissible, can we use the Zakah money to fund activities of such offices or should it be allocated only to new converts and those inclined to Islam so as to attract their hearts to Islam? Answer us, may Allah benefit you and reward you with the best!

A: It is obligatory to give Zakah to any of the eight categories of Zakah recipients as prescribed by Allah (Glorified and Exalted be He)

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in the Ayah (Qur'anic verse) that reads: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)) ... (Surah Al-Tawbah 9:60). A person liable for Zakah should give it personally to those deserving it or deputize a trustworthy person to assign it to any of such categories on their behalf. In this regard, Zakah may not be allocated to buying books or similar charitable activities as this runs counter to the text of the above-quoted Ayah. Moreover, persons referred to above are not included in the category of those whose hearts are to be attracted to Islam, as it refers to chieftains of high and respectable tribal esteem.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18290

Praise be to Allah, the Charity Foundation for Orphans in Makkah Al-Mukarramah was founded. Article (3) of the Foundation statute defines its objectives as follows:

The Foundation aims at offering services needed locally without financial profit. Following is a list of services:

1- Inculcate the principles of the true religion of Islam and the sound creed into

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the minds and the conscience of orphans, so that they might grow up firm in belief, steadfast in faith and of sound mind.

2- Provide orphans, or generally all minors who have been deprived of certain needs, with the necessary moral and material care since birth until they are fully educated or professionally trained, thus preparing them to face life's difficulties.

The following are examples of types of care provided:

a- Guarantee monthly assistance to those who sponsor orphans and their likes to help them maintain the cost of living.

b- Give aid to deal with educational problems that might be an obstacle to orphans and their likes in all stages of education.

c- Provide orphans and others with health care service, so as to guarantee medical management of illnesses or diseases and keep them healthy, vigorous and energetic.

d- Provide orphans and their likes with social care services within their families and natural environment in a way that fulfills their psychological, social, biological and other needs.

3- Seek to set up housing programs, projects and centers

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and manage them in a sound, scientific method in line with the objectives of the Foundation. They are also managed in such a manner as may confront difficulties that might stand in the way of orphans and others with special needs in their natural environment. The Foundation is also running other programs, projects and institutions within the scope of the Foundation's work with which it is entrusted by the Ministry of Labor and Social Affairs.

The overwhelming majority of those whom the Foundation is to care for are orphans who will be housed in the Foundation's headquarters or among their poor and needy families. Moreover, a reasonable number of them will be vagrants who have no breadwinner at all and are thus included under the category of orphans. Is it permissible for the Foundation to provide livelihood, including housing, food, drinking water, clothing, health care, educational and cultural care and the like for orphans and others out of the Zakah (obligatory charity) money received by the Foundation? Note that if we suppose that

some of these orphans belong to solvent families, so it will be possible to identify their percentage precisely.

A: If the case is as you mentioned, i.e. these orphans are poor and needy, it is permissible to provide for them out of the Zakah money. As for solvent orphans, it is impermissible to

provide for them out of the Zakah money, but out of their own money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18129

Q: I present to Your Eminence the fact that my father got old and is retired and hence stayed at home. He possesses money in the bank but he is often forgetful. Zakah (obligatory charity) is due on his money deposited with the bank. When he is asked about its Zakah, he says he paid its Zakah. However, owing to my acquaintance with his accounts, I know that he has not paid the obligatory Zakah. I am in charge of many of his works and I can pay his Zakah. Is it permissible for me to do so without his knowledge and approval? Give us a Fatwa. May Allah reward you with the best!

A: If you have a legal Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) to be in charge of the money of your father, it is obligatory for you to pay Zakah on his behalf. If you do not have such a Wakalah, you have to come to the Mahkamah Shar`iyah (a court dealing with family affairs of Muslims) to take a legal Wakalah to be in charge of your father's money in a way that develops and preserves his money and pay Zakah out of it. May Allah help all to succeed in all goodness and righteousness!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18333

Q 3: We have a poor neighbor who neglects Salah (prayer). His girls are Mutabarrijat (sing. Mutabarrijah: a woman who makes a public display of her charms or adornment). We advised them but they insist on this. Is it permissible to give them Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and give charity to them?

A: If your neighbor is neglectful of Salah and insistent on neglecting it, it is not permissible to pay Zakah to him because he is not a Muslim. Zakah is for the poor Muslims, as the Prophet (peace be upon him) said: ﴾Tell them that Allah has made the payment of Zakah obligatory upon them. It should be collected from their rich and distributed among their poor.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 18426

Q6: A woman asks about the ruling on buying Ud-hiyah (sacrificial animal offered by non-pilgrims) and making Hajj (pilgrimage) out of the money which she receives from the Zakah (obligatory charity) of Muslims, knowing that this woman has no other income resources, is it permissible for her to do so or not?

A 6: If this woman is given Zakah (obligatory charity) due to her poverty and need, it will be acceptable for her to buy Ud-hiyah and make Hajj (pilgrimage) out of such money. However, she is not permitted to take from Zakah more than what she needs for a year.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19534

Q: A man from our community has a family of eight people. He also possesses a shop but his business is very weak and does not cover the living expenses of his household, let alone the wages of the workers and the rent of the shop which amounts to 35,000 (riyals) per year. He is also indebted so much that he cannot repay his debts. This is due to the weakness of the market and because he bought a house ten years ago. Finally he was afflicted with a thrombosis in the heart and he receives medical treatment. The doctor advised him not to work at the present time. The question is: Is it permissible to give him out of our Zakah? This is because I and many other people are willing to help him but we do not know the legal ruling on this and he may feel embarrassed because of this. However, when he sees your honorable Fatwa, the matter will become clear to him. We thank you. May Allah protect you and help you to succeed!

A: If the condition of the man and his inability to work are as you have mentioned, and his money is not enough to cover his legal expenses and pay his debts, it is acceptable to give him out of the Zakah as much as he needs.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19551

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

Permanent Committee for Scholarly Research and Ifta' has been briefed on what has come to His Eminence, the public Mufti (Islamic scholar qualified to issue legal opinions) from Chair of Saudi Red Crescent, Dr. `Abdul-Rahman ibn `Abdul-`Aziz Al-Suwailim which has been transferred to the committee from Secretariat General of the Council of Senior Scholars no. 1739 dated 24/3/1418A.H. The questioner asked: Your Eminence knows that the association of the Saudi Red Crescent is a charitable organization according to its principal regulations, sanctioned and stamped by the royal decree no. M14 dated 12/4/1386 A.H. It has been called: the Association of Aid Charity whose services were limited to the pilgrims of the Holy House of Allah. However, now its services are covering the whole Kingdom (of Saudi Arabia). Its branches are 152 centers which provide aid to the sick and the injured of car accidents and hospitalize the sick people who are in need of the hospital facilities and contribute to dealing with catastrophe and relief programs.

Benevolent people and lovers of righteous deeds in our country are numerous and ask about the possibility of donating some of their Zakah (obligatory charity) to the association to contribute to the injured rescue efforts. It may also be included in one of the types of Zakah mentioned in the Holy Book of Allah. Therefore, I beg Your Eminence, and you are known for charitable contributions and initiatives, to look into the possibility whether it is the association's right to take the Zakah money and spend it only on aid and relief programs. I also look forward to the contribution of the benevolent and righteous people to the association's activities which willingly implement the saying of Allah (Exalted and Glorified be He): ﴿if anyone saved a life, it would be as if he saved the life of all mankind.﴾ I pray to Allah (Exalted and Glorified be He) to reward you and put this in your record of righteous deeds.

A: It is not permissible to spend Zakah except on the eight categories which Allah (Exalted be He) mentioned in His Holy Book. Allah (Exalted be He) says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ Your association is not included in these categories, because the injured include rich people and non-Muslims and the equipment and medicines are not included in these categories,

because their uses are for the injured in general and not limited to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20483)

Q: Some charitable organizations carry out projects for qualifying poor people through teaching them some professions and vocations, such as tailoring and training them in the computer or allowing them to possess some means of production such as buying shops or instruments of a profession or craft mastered by the poor person but does not have the money to make a small business. These organizations have also some other projects to qualify the poor to work and become financially sufficient instead of having to beg. Note that this type of work is meant to achieve the interest of the poor. This is for fear that the poor become incapable of properly managing their money. Is it permissible to spend Zakah money on such projects?

A: Zakah has to be paid to the categories which Allah (Glorified and Exalted be he) has specified by His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ ,

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Zakah money should be given directly to the poor in order for them to be able to meet their needs. It is not permissible to spend Zakah on the above-mentioned projects, because this will delay the process of its payment to the poor and will not enable them to benefit from it in meeting their needs.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20590)

Q: The national charitable foundation for home health care allocates annual sums from Zakah to pay needy families for the requirements of their sick people including beds, wheelchairs, ventilators, dialysis machines, artificial nourishment materials in addition to renovation of their houses according to their need and after their injury or by paying for an assistant to take care of the sick person. Can we rely on the payers of Zakah and include the above-mentioned payments in the legal categories of Zakah recipients or in carrying out some collective and individual projects of production to benefit these families? Of course this excludes what is paid to them in cash from the money of Zakah as monthly salaries of aid and in case of emergencies and crises

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as well as seasonal and religious occasions and feasts. Please let us benefit from your reply. May Allah reward you with the best.

A: It is obligatory to pay Zakah to its eighth categories which Allah (Exalted be He) specified in His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ It is important to pay Zakah to the needy person or his representative. It is not permissible to spend it on public projects, such as hospitals and their requirements, because such projects are financed through donations from sources other than Zakah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20578)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has been briefed on what was mentioned to His Eminence, the public Mufty (Islamic scholar qualified to issue legal opinions) from the questioner: the general manager of Al-Jubayl Centre for special qualification and what has been referred to the committee from the Secretariat General of the Council

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of Senior Scholars, no. 4956, dated 10/8/1419 A.H., the questioner asks:

We are a private investment foundation caring for and qualifying handicapped children. Our centre has been opened due to the need of the society and for serving the largest possible number of handicapped people to qualify them comprehensively and integrate them into society. Since some benevolent people came to us and expressed their desire to pay part of their Zakah (obligatory charity) to support the handicapped children and to the centre in support of what serves the public interest and because of the keenness of the centre administration to investigate and follow the legal rules and application of the Saying of Allah (Glorified and Exalted be He): ﴾So ask the people of the Reminder, if you do not know.﴿ we hope Your Eminence will benefit us with a written Fatwa (legal opinion issued by a qualified Muslim scholar).

After studying the fatwa, the committee has replied that Allah (Glorified be He) has specified the channels for spending Zakah and limited them to eight categories defined in His (Exalted be He) saying: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴿ Therefore, it is not permissible to pay Zakah to any other category including projects, such as educational establishments, hospitals, building Masaajid (mosques) and other similar

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charitable projects as such things are to be financed by charitable donations, not Zakah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman

fatwa no. 20226

Q: We have the intention to offer dialysis machines to some remote territories where the sick people die on their way before reaching the nearest place in which such equipment is available. Since this work after Allah (Exalted be He) wills, reduces the death rate and saves a lot of people, is it permissible to establish such centers from Zakah (obligatory charity) money and can it be considered Zakah?

A: It is not permissible to spend Zakah on such a project or any other public charitable project, because the channels for spending Zakah are specified by the eight categories defined in the noble Ayah (Qur'anic verse): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ (Surah Al-Tawbah 9:60). This is because this project is not included in the categories mentioned in the noble verse. This project can be financed

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from donations and other charitable expenditure on the part of benevolent people. May Allah grant you success and help you in all benevolence.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20349

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Eminence, the Grand Mufty (Islamic scholar qualified to issue legal opinions) from his Royal Highness Prince Saud Al-Faisal, the managing director of the national establishment for protecting and developing natural life, letter no. 1/1283, dated 20/3/1419 A.H. which was referred to the committee from the Secretariat General of the Council of Senior Scholars no. 2279, dated 26/3/1419 A.H.. His Highness asks:

The efforts of the national establishment for protecting and developing natural life focus on protecting the natural beings created by Allah (Exalted and Glorified be He), so that they would play their role in the environmental system. Such creatures share the earth with man whom Allah (Exalted be He) has made a viceroy on the earth and to whom He has subjected many of

His creatures including various kinds of animals and plants. The government of the Custodian of the Two Holy Mosques - May Allah protect him - has exerted great efforts to preserve several kinds of animals and plants and has rescued other endangered species. These efforts, with the praise and grace of Allah, succeeded. There is no doubt that the achievement of these aims requires great efforts and bearing huge burdens on the part of the establishment. The establishment is expected to carry out numerous projects requiring a lot of expenditure which is better not to delay. The establishment thinks of establishing a fund for supporting natural life, which gained the support and aid of the Custodian of the Two Holy Mosques and His Excellency Crown Prince and His Excellency the second deputy. The establishment asks Your Eminence about the permissibility and possibility of using Zakah (obligatory charity) money to finance the fund for supporting natural life, aiming at the achievement of the aims of the government to preserve and develop the natural life in this beloved country.

After studying the question, the Fatwa committee replied that spending Zakah on what has been mentioned is not permissible, because it is not included in any of the eighth Zakah recipient categories, which Allah (Glorified be He) mentioned in His Saying: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17487

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Eminence the Grand Mufty (Islamic scholar qualified to issue legal opinions) from His Eminence member of the Committee for the Friends of the Sick in Al-Jawf, which has been referred to the committee from the Secretariat General of the Council of Senior Scholars no. 4213, dated 17/10/1415 A.H. His Eminence asks:

The Committee for the Friends of the Sick in the area of Al-Jawf extends to Your Eminence best regards and appreciation. We hope you will help us by issuing a Fatwa on the question of spending Zakah money received by the committee. We would like to inform Your Eminence that the activity of the Committee for the Friends of the Sick in Al-Jawf is as follows:

1- The committee helps the poor brothers and the underprivileged from

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the sick people of the area by fulfilling some of their medical needs, such as wheelchairs, hearing aids, eyeglasses, oxygen cylinders and other medical equipment which they cannot afford.

2- Buys nappies for the elderly and nappies and clothes for anonymous children.

3- Secures clothes and other needs for the deserted patients in psychiatric hospital.

4- Provides medical supplies and equipment for hospitals to help raise the health standards offered to the sick people in the area.

5- Builds wards in hospitals to accommodate more patients from the area and upgrades the existent hospitals with office and medical furnishings.

6- Conducts campaigns for raising health awareness and blood donations.

7- Visits hospital inpatients and offers them gifts on occasions and feasts.

After what we have mentioned, we ask Your Eminence:

1- Can the salaries of the secretary and employees of the committee be paid out of the Zakah money, bearing in mind that the secretary does several activities including the collection of funds and letters and the organization of the committee work?

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2- Can we spend part of Zakah money on the needs of work including the costs of printing, paper and posting letters which are sent to individuals and foundations to raise donations as well as the costs of the car used for the work?

3- Is it permissible to spend part of the Zakah money on buying clothes for poor patients, particularly in the psychiatric hospital as well as buying nappies for the elderly and the anonymous children and medical equipment for the poor patients such as wheelchairs,

hearing aids, eyeglasses, oxygen cylinders and other medical devices and equipment to measure blood sugar content and so on?

4- Can we spend part of the Zakah money on buying medical equipment for hospitals and building new wards to accommodate more patients?

5- Is it permissible to spend part of the Zakah money on conducting campaigns for health awareness and calling for blood donation?

6- Is it permissible to spend part of the Zakah money on buying gifts for hospital patients on occasions and feasts to raise their morale which helps speed up their recovery?

After what has been mentioned, we hope Your Eminence will direct us to

what pleases Allah and how this Zakah can be spent?

After studying the question, the committee answered as follows:

It is obligatory to spend the Zakah money you receive on its legal categories mentioned in the Ayah (Qur'anic verse): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿ The Zakah money has to be distributed the way it was given to you in cash and its recipients can buy what they need or authorize you to do this. It is not permissible for you to buy anything for patients or to spend out of it on your employees, or the projects of the construction committee and its medical equipment or the awareness campaigns, advertisements and gifts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. (17231)

Q: I am holding the wealth of orphans and I develop it for them by buying cars in cash and selling them by installments. One of those to whom I sold a car on installments owes a sum of 17,000 (riyals) which he has not paid due to his insolvency and he deserves to receive Zakah (obligatory charity). Is it permissible to pay his debts out of the Zakah of the wealth of the orphans which I pay annually? May Allah reward you with the best! May Allah bless you!

A: Paying the debt of the insolvent does not substitute for paying the Zakah of the wealth of the orphans or others. Allah ordered the payment of Zakah which means paying it to its due recipients and allowing him to own it. Paying the debt does achieve this. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19135

Q: With regard to giving Zakah (obligatory charity) due in one's wealth to the poor and the needy and the like, should they be informed that what they receive is from Zakah, and if they are not informed, is this Zakah considered valid or not?

A: If the person to whom you pay Zakah is poor, such Zakah is valid even if they are not informed that it is Zakah. However, if the recipient does not accept Zakah, it is preferable to

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to inform them that it is Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (19889)

Q: I have a question from which I seek nothing but good and assistance. I work for a foundation whose owner is well-known for being benevolent, although none can verify this but Allah. All workers in this foundation complain of receiving low salaries, despite the fact that the owner of this foundation is known to be honest and sincere. All workers, without exception, are indebted to this foundation due to the above-mentioned low salaries and the absence of benefits and allowances. The workers do their job because it is their duty, but they are not content with the situation at the foundation.

The question is: Can the owner of the foundation pay part of the debts of the workers from his Zakah (obligatory charity), particularly because they cannot pay their debts as most of them have families and must pay rent. Moreover, a sum of money is deducted from the monthly salary of the worker as the owner of the foundation wishes and the worker is surprised that the deduction has increased and the salary is not sufficient for him.

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As a result, after some days the worker borrows again. The owner of the foundation pays his Zakah in Ramadan. Some are eligible to receive Zakah, but people gather in front of the house and the workplace and he does not know who from among them is eligible to receive Zakah. He just distributes it. Give us a Fatwa on this issue, because there are some people who claim that those workers are not eligible to receive Zakah. Their salaries range from 800 up to maximum of 3000 riyals. I ask you kindly to fax me the answer. May Allah reward you for our sake and that of Islam with the best!

A: If the owner of the foundation pays part of the Zakah of his wealth to those who work under his authority to pay their debts and they are eligible Zakah recipients, and this is not for exploiting or rewarding them, this is permissible and there is nothing wrong with it. The workers should pay their debts which they owe to the foundation where they work willingly and without compulsion or imposing conditions on the part of the foundation. However, if the owner of the foundation deducts the debts of the workers from his Zakah, this is not permissible, because this means that he protects his wealth with his wealth. This is also because the worker may delay the payment of his debts to the foundation, in which case the owner of the foundation would resort to a ploy to protect his wealth with his wealth and because Zakah is payment and receiving.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

the second and the third question of Fatwa no. (19952)

Q: The husband's father passed away shortly after our marriage. This has resulted in some benevolent people sending us some of the meat of their sacrificial animals and other assistance including grain, dates and milk. Is it permissible for me and my husband to eat and drink from them, knowing that our financial standard is very high, all praise be to Allah.

A2: If you are wealthy, you are not permitted to receive Zakah (obligatory charity). But if Zakah is given to its due recipients and the latter give you of it, it is acceptable to eat what is offered to you.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q3: I have a large sum of money which I lent to my husband to build a house for us. Shall I pay Zakah for this money despite the fact that it is lent to my husband?

A3: You must pay Zakah (obligatory charity) for your money of debts whether this money is a debt of your husband to you or that of others to you; whether it is in the form of a loan or any other form. However, if these debts are that of an insolvent and you do not know whether they will be paid or not, in that case Zakah shall be given when the money is paid off and a year passes over the possession of this money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20479)

Q: The Forensic Medical Committee has issued a decree fining a physician some 450,500 riyals as compensation for a patient treated by the physician and others. The patient suffered from some infirmities. The physician concerned owns no accommodations except one for his family and a car for transportation. The value of both amounts to no more than 80,000 riyals. Fulfilling the commandment of Allah (Glorified and Exalted be He) and following the Sunnah of His noble Prophet, we cooperate and work shoulder to shoulder to alleviate the burden of this colleague.

The question is: Can what we donate voluntarily to this colleague to complete the required sum be considered part of Zakah (obligatory charity)? Is it possible to pay Zakah of two years or more in advance?

A: If the case is as you mentioned, it is permissible for you to pay Zakah to this physician to help him pay his debts, because he is one of the eighth eligible recipients of Zakah whom Allah mentioned in Surah (Qur'anic chapter) of Tawbah (repentance to Allah): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt﴿ ...etc.

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It is lawful to offer Zakah of more than one year to meet the need of the above-mentioned person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. (20398)

Q2: Is it permissible to pay Zakah to one who wishes to get married, noting that this person is rich?

A2: If the case is as you mentioned, it is not permissible to give Zakah (obligatory charity) because actually as you explained, he does not belong to the eight Zakah recipient categories mentioned in Allah's (Exalted be He) statement: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴾ (Surah Al-Tawbah 9:60).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20567)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

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The Permanent Committee for Scholarly Research and Ifta' has read the letter that has come to His Eminence, General Mufty (Islamic scholar qualified to issue legal opinions) from the respected General Director of the branch of the Ministry of Islamic Affairs, Endowments, Da`wah, and Guidance in Al-Bahah area, Salih ibn `Aly Al-Zahrany, no. 26/1/2008, dated 29/7/1419 A.H., which was referred to the committee from Secretariat General of the Council of Senior Scholars under no. 4744, dated 3/8/1419 A.H. His Eminence has called for an investigation of the question presented by the citizen, which is attached to the letter of His Eminence that reads:

I did business with someone who took cars from me to help with the marriage of his son for a sum of 160,000 riyals. His son later dissociated himself from him and left the job. I lodged a complaint against this man and a judgment was passed for him to pay me or be imprisoned. He was sentenced to nine months in prison and could not pay back anything of this sum. I agreed with him to mortgage his two low standard houses and own nothing else to pay his debts under the following conditions: to pay me a sum of 80,000 riyals by the end of 1417 A.H. and another sum of 80,000 riyals by the end of 1418 A.H. However, the man managed only to pay 30,000 riyals which he obtained from a benevolent person. He still owes 130,000 riyals. Therefore, the low standard houses are considered to belong to me according to the legal document

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issued from the legal court of Daws.

Your Eminence, I am convinced that this man is poor and has no accommodations or shelter except these two low standard houses and has also no other source of livelihood. Your Eminence, please give me a Fatwa (may Allah safeguard you) as to whether is it permissible to consider this sum from Zakah (obligatory charity) of my wealth and I will not claim any ownership rights of the two houses?

After studying the question, the committee answered that Zakah is originally intended to give and allow to possess on the part of the one for whom it is obligatory to the one who is eligible to receive it. With regard to the fact that the creditor exempting the insolvent debtors from their debts and consider this Zakah of his wealth, it is not permissible. This is because the Zakah giver in this case will protect and preserve his wealth with his own wealth through the Zakah he gives in return for the debt. This is not permissible. However, if the creditor gives the debtor out of the Zakah of the former's wealth due to the latter's poverty with no condition to pay off the debt or part of it from this money, this is permissible. However, if the creditor receives Zakah and pays the debt out of it willingly, he can do this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20335

All praise be to Allah Alone, and may Peace and Blessings of Allah be upon the Last of the Prophets, Muhammad.

(Part No. 8; Page No. 454)

The Permanent Committee for Scholarly Research and Ifta' has reviewed what has come to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) from His Eminence Chief Judge of the Upper Court of Mabraz and the Chief of the Committee for Facilitating Marriage in Al-Ahsa', Shaykh `Abdullah ibn `Abdul-Rahman Al-Mihisin under no. (1592) and dated 22/2/1419 A.H. and which was transferred to the committee from Secretariat General of the Council of Senior Scholars under no. (2206) dated 24/3/1419 A.H. The letter of His Eminence reads:

It gives me pleasure to inform Your Eminence of the issuing of the approval of His Highness the Governor of Al-Ahsa' for the establishment of a committee to help the youth get married. The committee is part of the charitable committees in the Kingdom which provide financial support to the youth wishing to get married. The aid is in the form of loans, which are to be paid back, or in the form of grants to them as a charity or Zakah.

According to the Fatwa of Your Eminence, which permitted channelling some aid from Zakah funds to those who wish to get married, the committee has received some Zakah funds from some benevolent people. Since one form of aid provided by the committee is to offer loans to be paid back by the borrower, I hope - after Your Eminence has investigated the case, you can give us a Fatwa in this regard. Is it permissible to offer loans to those wishing to get married from the Zakah funds, which are to be repaid to the committee?

Or, should the Zakah money be given only to the needy with no obligation on them to repay what they have received? It should be noted that most of the funds that come

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to the committee are paid as Zakah?

After studying the question, the committee answered that Zakah funds should be given to their due recipients including the poor, the needy, those who are in debt and other categories of Zakah recipients. The money should be given to them as their due right and should be distributed among them immediately, in order to relieve the conscience of its possessors as Allah (Glorified be He) and his Messenger (peace and blessings of Allah be upon him) ordered. It is not legally permissible to lend the Zakah funds to those who need it for getting married as well as for other legal expenditures. The primer objective of Zakah is to fulfil the needs of the poor and the needy and pay the debts of the debtors. Offering the Zakah money as loans will cause failure in the achievement of these needs or delay in benefiting from them.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his

family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

By the grace of God, the eighth volume of the second group of the Fatawa of the committee has been completed.

What follows, with the willing of Allah (Glorified be He)

is the ninth volume starting with Fasting.